THE LUTHERAN QUARTERLY

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THE LUTHERAN QUARTERLY

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AIMS AND POLICY

I. *Aims:* The aims of this quarterly shall be to provide a forum (1) for the discussion of Christian faith and life on the basis of the Lutheran confession, (2) for the application of the principles of the Lutheran Church to the changing problems of religion and society, (3) for the fostering of world Lutheranism, and (4) for the promotion of understanding between Lutherans and other Christians.

II. *Policy:* The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they be frank and fair in their discussion of moot questions; that they be free from controversial animus; and that their contents be of real scholarly and practical value to the readers. Difference of opinion between contributors, or between a contributor and the editors, does not of itself exclude articles from publication since the editors do not hold themselves responsible for the opinions of contributors.

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The New Liturgy

GEORGE R. SELTZER

THE liturgical provisions of The Service Book and Hymnal now in preparation will be of interest to pastors and congregations throughout the country, in the several Churches cooperating in the work. Included in the book will be the full round of public liturgical services: The Service, Matins, Vespers, the Litany, and the Suffrages; other materials such as the Propers, Collects and prayers, general prayers, the psalter, and the History of the Passion. There will also be a rather complete group of occasional services, larger than any collection now appearing in the current service books of the Churches.

In our church special importance has always been given to the principal congregational office for the Lord's Day and Festivals. There have been current among us a number of names for this principal form of public worship: the mass,[1] the Principal Service (*Hauptgottesdienst*), The Service. By these names our church has indicated both the fundamental character of The Service, and its own adherence to the common tradition of the historic church with respect to the public exercises of the congregation.

The Christian Church has a clear tradition for its corporate and public worship. At least since the beginning of the second century the ordinary exercises of the Christian assembly—whether called the "Liturgy," or "the Mass," or "the solemnity"—were of a two-fold nature: a more general worship, called the *"Synaxis"* or "the meeting," the principal feature of which was the reading and preaching of the Word of God; and a more particular rite, called "the eucharist," or "the anaphora," or "the communion," which was limited to those who were in full membership in the church and were free from the church's censure or discipline. Later on this basic two-fold worship was enlarged to include an office of confession and absolution, which at first was private and

1 Cf. p. 89 in Herbert Goltzen, *Ways of Worship*, 1951.

of the sacristy, and which slowly became attached to the public liturgy itself, as an introductory element.

In this general Christian tradition of public congregational worship our church's usage has always been located, with the exception of periods of laxity and indifference, as at the end of the eighteenth and beginning of the nineteenth centuries. To put things another way, one might say that since the liturgical revival of the mid-nineteenth century most of our churches in this country have adhered to the liturgy for their principal public service on the Lord's Day and Festivals, and that liturgy has had the outline of the mass or the *Hauptgottesdienst,* and has been used in the shorter or longer form.

The Service itself, then, is no new thing to our churches in this country. It has been used in various forms, in differing degrees of completeness, and with separate provincial usages which belong to the various forms.

In preparing The Service for the Common Liturgy, it became the task of the commission to build upon the good tradition and usage of the past, to reconcile differences where they existed, to assimilate elements or parts which were omitted or neglected, and (especially in the prayers) to provide for needs of the present day. The resulting service which will be offered to our churches will thus have a very great deal which is old, certain parts which are new, and other materials which are old but in new dress. In this article the attempt will be made to give readers of THE QUARTERLY a description and interpretation of The Service as it will be presented in The Service Book and Hymnal.

The proportion of new features in The Service will vary according to the background of the churches cooperating in its preparation. Congregations which have previously used the Common Service Book will probably find the largest amount of familiar material, from the point of view of texts. Other congregations (e.g., those of the Augustana Church, the Evangelical Lutheran Church, etc.) will experience a larger sense of being confronted by new material. Congregations in all the churches will find that the music of the Service will offer challenge and adventure. (There

will be three musical settings, according to the principal musical traditions of our people here and in Europe.) It is to be hoped that all of the churches, pastors, organists, and singers will receive the new Service sympathetically, intelligently, and hopefully, and will put forth the effort necessary to introduce it successfully. Thereby all of us will approach a degree of unity in worship throughout the church which will increase our strength and manifest our united life.

OUTLINE AND STRUCTURE

A discussion of the new Service may well begin with its outline and structure. Our liturgy has retained many of the age-old texts, which manifest our relationship to the universal church. Kyrie, Gloria, Creed, Preface, Sanctus we share with the whole Christian Church. Some of these age-old texts are archaic, others are vestigial. An example of the latter is the form of the Kyrie until now current among us. Constant effort and care are necessary if we are to keep alive the meaning of the texts themselves, and the whole order of the liturgy and its parts. In the outline which follows an attempt is made to show the basic structure of our service, and to give some equivalent meaning of the parts of worship to present-day believers.

EXPLANATION OF THE SERVICE

The Confession	"Purification"
Invocation. (Swed. Intr. perm.) Invitation Versicles Beginning of Confession Act of Confession Declaration of Grace (alt. Abs.)	The approach to worship; the preparation for worship.
Office of the Word	"Illumination"
Introit for Day; Gloria Kyries (short litany) (Or, responsive kyries as alt.)	Entrance hymn: doxology Opening prayer: fixed, invariable, responsive.

Gloria in excelsis	Hymn of praise.
Salutation	Mutual greetings in the Lord
Oremus and Collect	Prayer of the Day; variable
(O. T. Lesson) (Hymn)	"God spake in time past"
The Epistle	Interpretation of the Gospel
The Gradual or Sentence	Choral interludé: psalmody.
Gospel, with responses	Narrative of the Gospel
Creed	Confession of faith
Principal Hymn	Hymn
Sermon	Preaching of the Gospel
Office of the Eucharist	"Participation"
Offering, Offertory	"He took bread . . ."
Prayer of the Church[2]	The intercessions of the Church
The Thanksgiving	"He gave thanks . . ."
The Preface	"Grace before meat"
Dialogue	Preface is the sublime introduction
Vere Dignum	to the Thanksgiving: responses,
(Proper Preface)	continuation, seasonal part, ending
Sanctus	in Sanctus.
The Prayer of Thanksgiving	A Blessing of God, through Christ,
The Lord's Prayer[3]	who is present and imparts his life
The Pax	to the Church
	("He brake it")
The Communion	"He gave it to them, saying,
Agnus Dei	Take, eat; this is my Body which
Adm. of Holy Communion	is given for you; this do in
	remembrance of Me."
Post-communion	"Grace after meat"
Nunc Dimittis	Hymn or canticle
Versicle and collect	Prayer
Salutation	Greetings in the Lord
Benedicamus	Final act of mutual praise
The Benediction	Blessing and dismissal

2 The Benediction may follow the Prayer of the Church when the communion is not celebrated.

3 Instead of the Prayer of Thanksgiving the Words of Institution may be said.

PARTICULAR FEATURES AND TEXTS

The Service begins with a brief common order of confession and absolution (*Confiteor*) which is the usual beginning of worship when there is no communion. (At the time of communion a special order for public confession is provided in the Occasional Services.) In the usual order most of the material is that of the Common Service Book. Two new features should be mentioned: the possibility of beginning the Service, not with the Invocation, but with the Introit Sentences of the Swedish Rite; and, the provision of an alternate form for the Declaration of Grace.

In churches following the Swedish Rite the Service may begin with the Introit sentences; and, after the Declaration of Grace, the service may continue directly with the Kyrie, or with the Introit for the Day.

The alternate form for the Declaration of Grace is from the general usage of the Western Church, but is new to our churches in this country. It is notable for brevity and clarity.

I

¶ *The Congregation shall rise, and the Minister shall sing or say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*

Amen.

THE CONFESSION OF SINS

¶ *The Minister shall say:*

BELOVED in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

¶ *The Minister and Congregation may kneel.*

Our help is in the Name of the Lord.

Response. Who made heaven and earth.
I said, I will confess my transgressions unto the Lord.
R. And Thou forgavest the iniquity of my sin.

II

¶ *The Congregation shall say with the Minister:*

O MOST Merciful God, Who hast given Thine Only-Begotten Son to die for us, have mercy upon us, and for His sake grant us remisison of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, that by Thy grace we may come to everlasting life; through Jesus Christ our Lord. Amen.

¶ *Then the Minister, standing, and facing the Congregation, shall say:*

ALMIGHTY God, our Heavenly Father, hath had mercy upon us, and hath given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all.

¶ Then shall the Minister say:

ALMIGHTY GOD, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¶ Or, he may say:

THE Almighty and Merciful God grant unto you, being penitent, pardon and remission of all your sins, time for amendment of life, and the grace and comfort of His Holy Spirit.

¶ The Congregation shall sing or say:

Amen.

In the *Office of the Word* (Introit to Vatum after Sermon) several features should be mentioned.

A form of Kyrie, new to most of us, but almost as old and as universal as the church itself, has been provided. This new Kyrie has not only the Responses, to which we are now limited, but also the prayers to which the responses were set. Properly understood, the Kyrie is the opening, invariable prayer of the Christian liturgy, which comes right after the initial Psalmody of the Introit. This opening prayer begins with an invitation to prayer, and is followed by bids to pray for salvation, for peace to the world and to the churches, for the particular church and its worshippers, and for the assistance of divine grace. The Kyrie-response to the bids is equivalent to "directed prayer"; and in a modern idiom might be rendered, "Grant this, O Lord." The "new-old" Kyrie should dissolve the misconceptions widely prevalent, which view the Kyrie as penitential and subjective, both of which ideas distort its true meaning.

THE KYRIE

IN peace let us pray to the Lord.

R. Lord, have mercy.

For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

For the peace of the whole world, for the well-being of the churches of God, and the unity of all, let us pray to the Lord.

R. Lord, have mercy.

For this holy House, and for them that in faith, piety and fear of God offer here their worship and praise, let us pray to the Lord.

R. Lord, have mercy.

Help, save, pity, and defend us, O God, by Thy grace.

R. Amen.

¶ *In place of the foregoing, the following* **Kyrie** *may be sung or said:*

THE KYRIE

LORD, have mercy upon us.
R. Lord, have mercy upon us.
Christ, have mercy upon us.
R. Christ, have mercy upon us.
Lord, have mercy upon us.
R. Lord, have mercy upon us.

Where the Kyrie is invariable and constant, the Collect is always changing; in these two prayers, the service is provided with both common and seasonal petitions. For congregations who do not wish the fuller and more ancient form of Kyrie-prayer, the old six-fold Kyrie is given as an alternate.

The Gloria in Excelsis has been changed slightly, to bring it into agreement with the old Latin service, and with our own church orders. The minister begins, "Glory be to God on high"; and the congregation does not repeat this, but continues with the words, "And on earth peace, good will toward men." This change gives the responsive character to the Gloria which we now have by eliminating the repetition of the first phase, which is not in the general tradition of the church.

A feature of the new service which should receive wide adoption is the provision, permissively, of an Old Testament Lesson. It has long been possible to read "Other Lessons before the Epistle and the Gospel for the Day." By placing the rubric in the text of the Service, and by providing a table of proper Old Testament Lessons for every Sunday and Festival, the commission hopes to make the practice of reading the Old Testament Lesson more accessible to the churches. The infrequency, irregularity, and occasional character of Matins and Vespers have almost removed the reading and hearing of Old Testament Lessons from the experience of our people. One does not need to minimize the importance of the Epistle and the Gospel for the Day. But all should realize the enrichment, and complementary teaching afforded by the lessons from the Church's "first Bible." Conversely, the comparative neglect of the Old Testament has impoverished and limited our knowledge and experience of the revelation of God.

Brief textual changes in the Creeds should be noted. It will be possible, where desired, to say "one holy catholic and apostolic church" or "the holy catholic church" when the Creed is said in worship. It is one of the accidents of language, not of our confession, which gives us "Christian" in the Creeds; and it is most desirable that we conform to the expression that is "original and generally accepted."

A distinctive feature of our worship is the use of the "votum" or blessing after Sermon. This emphasizes the importance of the preaching of the Word of God, and gives a kind of sacramental quality to the Sermon. The new service provides an "Amen" as a response to the Votum. (Formerly the offertory chant, which followed closely, was sometimes mistaken for a response to the sermon!) A response is most fitting at this place, and none is more suitable than "Amen."

After the sermon the service proceeds with Offering, Offertory Chant, and the Prayer of the Church. In actual usage this will mean that there will be suitable organ music while the offerings of the congregation are being received; then, when the offering-basins are being presented at the altar, the offertory verses from the Psalms will be sung. The rubrics also provide for the preparation of the sacramental elements at this place.

¶ *Then shall the* Offering *be received and reverently presented at the Altar.*

THE OFFERING

¶ *Then shall follow the* Offertory, *the Congregation standing meanwhile. One of the Offertories here following, or any other suitable Offertory, may be sung or said.*

¶ *When there is a Communion, the Minister, after Silent Prayer, and during the singing of the* Offertory, *shall uncover the Vessels and reverently prepare for the Administration of the Holy Sacrament.*

THE OFFERTORY

I

THE sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

II

CREATE in me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

Offering, Offertory, and the Prayer of the Church (General Prayer) form a three-fold act of worship which fulfils a double function. When the holy communion is not celebrated, The Service closes with the Prayer of the Church, the Lord's Prayer, and the Benediction. When the holy communion follows, this three-fold section (Offering, Offertory, Prayer of the Church) appears in its true character as the first part of the office of the eucharist.

The Prayer of the Church (general prayer, general intercession) is one of the constructive features of the worship of the reformed Churches. Since the Reformation the general prayer has known varied forms and uses. It has been now rhetorical and homiletical, or again free and extempore, and not infrequently rather interminable. Originally it was not so—it was a recognized form of general intercession in which the church made its petitions and suffrages before the Heavenly Father. The Common Liturgy has sought to preserve a churchly and liturgical character in this prayer, to render it flexible and adaptable, and to allow it to express not only the perennial needs of the faithful but also the more timely needs of our own day.

Indented paragraphs allow the inclusion or omission of petitions that may be used only occasionally, as required. The use alone of the paragraphs set out (not indented) should provide a prayer that is brief and at the same time liturgically and devotionally adequate. Rubrics at the beginning of the prayer give suggested forms for special prayers, requests for prayers, intercessions, thanksgivings, and commemorations. Responses to the several petitions should assist people in following and in participating in the prayer; as a responsive prayer it should realize a truly *popular* and *congregational* quality previously missed.

The Prayer of the Church should not only be general with

respect to contents, petitions, etc.; it should be common, congregational, and responsive. It is not a lengthy utterance of the minister alone, which the people enjoy or endure; it is the common suffrage of minister and people—the whole congregation—embracing its most Christian and distinctive privilege of approaching God in united, earnest prayer and thanksgiving.

The Prayer of the Church has order and outline—it is not just a "long prayer." The order of the prayer, taking into account the regular (set out) and occasional (indented) paragraphs, is:

Thanksgiving for creation, redemption, the means of grace, and the hope of heaven.
Prayer for the Church
Prayer for church officers, clergy, people, chief pastors
Prayer for the Extension of the Gospel
Prayer for mission churches
Prayer for the Nation and our Rulers
Prayer for international peace and cooperation.
Prayer for Schools
Prayer for Christian Homes and Families
Prayer for Sick, needy, persecuted, the sorrowing
Prayer for arts and crafts
Prayer of Commemoration
(Special Supplications)
Conclusion

¶ *Then shall follow the* Prayer of the Church.

THE PRAYER OF THE CHURCH

¶ *The indented paragraphs in the* Prayer of the Church *may be omitted, at the discretion of the Minister.*

¶ *If special prayers are desired by or for members of the Church, the Minister may make mention of them before beginning the* Prayer of the Church, *as follows, or as occasion may require:*

¶ *Intercessions:* The prayers of the Church are asked for the following brethren who are sick (*or,* in adversity, in suffering, *or,* in need): *N. N.*

¶ *Thanksgivings: N. N.* desires to return thanks to God, for special blessings (*or,* for restoration from illness, *or,* for gifts of grace), and asks the prayers of the Church.

¶ *Commemorations:* Let us remember with thanksgiving before God our brethren who have departed this life with the sign of faith, *N. N.* (*or,* our brother who has departed this life, *N. N.*).

Let us pray.

ALMIGHTY God, the Father of our Lord Jesus Christ: We give Thee praise and hearty thanks for all Thy goodness and tender mercies. We bless Thee for the love which hath created and doth sustain us from day to day. We praise Thee

for the Gift of Thy Son, our Saviour, through Whom Thou hast made known Thy will and grace. We thank Thee for the Holy Ghost, the Comforter, for Thy holy Church, for the Means of Grace, for the lives of all faithful and godly men, and for the hope of the life to come. Help us to treasure in our hearts all that our Lord hath done for us; and enable us to show our thankfulness by lives that are wholly given to Thy service;

R. We beseech Thee to hear us, good Lord.

SAVE and defend Thy Church Universal, purchased with the precious Blood of Christ. Give it pastors and ministers according to Thy Spirit, and strengthen it through the Word and the holy Sacraments. Make it perfect in love and in all good works, and establish it in the faith delivered to the saints. Sanctify and unite Thy people in all the world, that One Holy Church may bear witness to Thee, the God and Father of all;

R. We beseech Thee to hear us, good Lord.

UPON all in any holy office in Thy Church bestow Thy wisdom and heavenly grace, and enable them to fulfill their duties in Thy fear and in purity of heart. Let Thy gracious benediction rest upon our clergy and people, and upon all who are set over us in the Lord; that faith may abound, and Thy kingdom increase;

R. We beseech Thee to hear us, good Lord.

SEND forth Thy light and Thy truth into all the earth, O Lord. Raise up, we pray Thee, faithful servants of Christ to labor in the Gospel at home and in distant lands;

R. We beseech Thee to hear us, good Lord.

ACCORDING to Thy merciful goodness, O God, extend Thy saving health and strength to the younger Churches. Grant that they may rejoice in a rich harvest of souls for Thy kingdom. Support them in times of trial and weakness, and make them steadfast, abounding in the work of the Lord.

R. We beseech Thee to hear us, good Lord.

PRESERVE our Nation in righteousness and honor, and continue Thy blessings to us as a people, that we may lead a quiet and peaceable life, in all godliness and honesty. Grant health and favor to all who bear office in our land (especially to the President and the Congress, the Governor and Legislature of this State)*, and help them to acknowledge and obey Thy holy will;

R. We beseech Thee to hear us, good Lord.

GIVE to all men the mind of Christ, and dispose our days in Thy peace, O God. Take from us all hatred and prejudice, and whatever may hinder unity of spirit and concord. Prosper the labors of those who take counsel for the

**In Canadian Churches, the following may be said:* especially Her Gracious Majesty the Queen, the Prime Minister and the Parliament, and all Provincial Authorities.

nations of the world, that mutual understanding and common endeavor may be increased among all peoples;

R. We beseech Thee to hear us, good Lord.

BLESS, we pray Thee, the schools of the Church, universities and centers of research, all institutions of learning, and those who exercise the care of souls therein. Withhold not, we pray Thee, Thy Word and Wisdom, but bestow it in such measure that men may serve Thee in Church and State, and our common life be brought under the rule of Thy truth and righteousness.

R. We beseech Thee to hear us, good Lord.

WE pray Thee especially, Heavenly Father, to sanctify our homes with Thy light and joy. Keep our children in the covenant of their baptism, and enable their parents to rear them in a life of faith and godliness. By the spirit of affection and service unite the members of all Christian families, that they may show forth Thy praise in our land and in all the world;

R. We beseech Thee to hear us, good Lord.

GOD of mercies, we pray Thee to comfort with the grace of Thy Holy Spirit all who are in sorrow or need, sickness or adversity. Remember those who suffer persecution for the faith. Have mercy upon those to whom death draws near. Bring consolation to all in sorrow or mourning. And to each grant a measure of Thy love, taking them into Thy tender care;

R. We beseech Thee to hear us, good Lord.

LET Thy blessing rest upon the seed-time and harvest, the commerce and industry, the leisure and rest, and the arts and culture of our people. Take under Thy special protection those whose toil is difficult or dangerous, and be with all who lay their hands to any useful task. Give them just rewards for their labor, and the knowledge that their work is good in Thy sight, Who art the Maker and Sustainer of all things;

R. We beseech Thee to hear us, good Lord.

WE remember with thanksgiving those who have loved and served Thee in Thy Church on earth, who now rest from their labors (especially those most dear to us, whom we name in our hearts before Thee). Keep us in fellowship with all Thy saints, and bring us at length to the joy of Thy heavenly kingdom;

R. We beseech Thee to hear us, good Lord.

¶ *Here special Supplications, Intercessions, and Thanksgivings may be said:*

ALL these things, and whatever else Thou seest that we need, grant us, O Father, for His sake Who died and rose again, and now liveth and reigneth with Thee in the Unity of the Holy Ghost, One God, world without end.

R. Amen.

In addition to the Prayer of the Church given in the text of The Service, provision has been made for additional prayers which may be used in place of it. There are four of these prayers; and one of them is arranged in the form of a bidding-prayer, which may commend itself in many congregations. The first of these prayers is quite brief, yet inclusive, and is a real general intercession which may be used when time is a controlling factor. This brief prayer comes from the morning office of the Eastern Church, and has been used widely in contemporary service books.

The office of the holy communion, or the eucharist, has its beginning in the offertory—the receiving of the gifts of the church, and the setting apart of the bread and wine for their holy use. In accordance with the earliest known practice of the church, and with the judgment of the Reformers, no prayer is provided at this point. If any prayer is fitting here, what could be better than the age-old prayer of Israel,

"All things come of thee, O Lord, and of Thine own have we given Thee."

The three-fold act of offering, offertory, and prayer of the church leads to the Hymn—which is fittingly a hymn of the holy communion, coming as it does just before the Preface. (Many excellent hymns not in the "holy communion" rubric in the Hymnal may be used, as well as those which are specifically appointed for this place.)

The preparation for communion takes the form of an extended part of the liturgy which comes next: the dialogue, vere dignum (proper preface where appointed), continuation of the Preface, sanctus, and prayer of thanksgiving. More briefly stated, this pattern consists of Preface, Sanctus, Prayer of Thanksgiving.

The Prayer of Thanksgiving, which includes the recitation of the words of the Institution, is the liturgical climax of this three-fold section. The Lord's Prayer follows immediately, and is provided in a form which has the body of the prayer said by the minister, with the "doxology"—"for Thine is the kingdom . . ." said or sung by the congregation. An alternate provision is made, by

which the Words of Institution and Lord's Prayer only may be said, in places where the Prayer of Thanksgiving is not used.

Our churches may be grateful for the realization of a Prayer of Thanksgiving in the liturgy which will be offered for their use. The work of the Reformation succeeded in removing the extremely objectionable features of the Roman Canon of the Mass, and with them the implications in doctrine and life. But it was not granted to the Reformers to proceed to a reconstruction of this part of the liturgy. Such a reconstruction, in a way that would be both scriptural and in accordance with ancient church practice, has been long desired by those who have perceived the issues at stake.[4]

There is no question of doubting the appropriateness or "validity" (a doubtful term at best) of the forms which have been hitherto in use at this point (Words of Institution and the Lord's Prayer). The question is really one of learning to follow that which is the *better* way; and this is what is provided in the Prayer of Thanksgiving. This prayer imitates the action of our Lord at the Last Supper, when He "took Bread and gave thanks" and "took the Cup, and when He had given thanks...." The Prayer of Thanksgiving is thus an imitation of Jesus' own action, and the obedience of His command to "do this" in His memory. The heart and center of the Prayer is the account of the Institution (*Verba*) which relates the action of the church to the action of our Lord, and which speaks to all of God's great gift in His Son.

¶ *Then may the Congregation kneel.*

¶ *The Minister standing before the Altar, and facing it, shall say the* Prayer of Thanksgiving *and, after it, the* Lord's Prayer.

THE PRAYER OF THANKSGIVING

HOLY art Thou, Almighty and Merciful God. Holy art Thou, and great is the Majesty of Thy glory. Thou didst so love the world as to give Thine Only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life; Who, having come into the world to fulfill for us Thy holy will and to accomplish all things for our salvation, IN THE NIGHT IN WHICH HE WAS BETRAYED, [a]TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT AND GAVE IT TO HIS DISCIPLES, SAYING, TAKE EAT; THIS IS MY BODY WHICH IS GIVEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.

(a) *Here he shall take the* BREAD *in his hand.*

4 Cf. Herbert Goltzen in *Ways of Worship*, 1951, p. 90.

AFTER THE SAME MANNER ALSO, HE [b]TOOK THE CUP, WHEN HE HAD SUPPED, AND WHEN HE HAD GIVEN THANKS, HE GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT; THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS; THIS DO, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

(b) Here he shall take the CUP *in his hand.*

Remembering, therefore, His salutary precept, His life-giving Passion and Death, His glorious Resurrection and Ascension and the promise of His coming again, we give thanks to Thee, O Lord God Almighty, not as we ought, but as we are able; and we beseech Thee mercifully to accept our praise and thanksgiving, and with Thy Word and Holy Spirit to bless us, Thy servants, and these Thine own gifts of bread and wine, so that we and all who partake thereof may be filled with heavenly benediction and grace, and, receiving the remission of sins, be sanctified in soul and body and have our portion with all Thy saints.

And unto Thee, O God, Father, Son, and Holy Spirit, be all honor and glory in Thy Holy Church, world without end. Amen.

¶ *Then shall the Minister sing or say:*

OUR Father, Who art in heaven; Hallowed be Thy Name, Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil;

¶ *The Congregation may sing or say:*

FOR Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Or, instead of the above* Prayer of Thanksgiving, "Holy art Thou, Almighty and Merciful God," *the Minister may say the* Words of Institution, *followed by the* Lord's Prayer.

THE WORDS OF INSTITUTION

OUR LORD JESUS CHRIST, IN THE NIGHT IN WHICH HE WAS BETRAYED, [a]TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT AND GAVE IT TO HIS DISCIPLES, SAYING, TAKE, EAT; THIS IS MY BODY, WHICH IS GIVEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.

(a) Here he shall take the BREAD *in his hand.*

AFTER THE SAME MANNER ALSO HE [b]TOOK THE CUP, WHEN HE HAD SUPPED, AND WHEN HE HAD GIVEN THANKS, HE GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT; THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS; THIS DO, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

(b) Here he shall take the CUP *in his hand.*

THE LORD'S PRAYER

OUR Father, Who art in heaven . . . . . *Amen.*

Remaining features in The Service provide for briefer forms of administering the Sacrament, and several additional post-com-

munion prayers. With the increase in the number of communions in many of our churches, it is felt that a good purpose would be served by providing additional prayers to the classical one which is generally employed at this point.

THE PRAYER

¶ *The Minister shall say one of the following* Prayers; *or he may say the* Collect for Thursday in Holy Week.

O give thanks unto the Lord, for He is good.
R. And His mercy endureth for ever.

WE give thanks to Thee, Almighty God, that Thou hast refreshed us with this Thy salutary gift; and we beseech Thee, of Thy mercy, to strengthen us through the same gift in faith toward Thee and in fervent love toward one another; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end.

Or,

POUR forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayest make of one will those whom Thou hast fed with one heavenly food; through Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end.

Or,

ALMIGHTY God, Who givest the true Bread which cometh down from heaven, even Thy Son, Jesus Christ our Lord: Grant, we beseech Thee, that we who have received the Sacrament of His Body and Blood may abide in Him, and He in us, that we may be filled with the power of His endless life; Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end.

Or,

ALMIGHTY God, Who hast given Thine Only Son to be unto us both a sacrifice for sin and also an ensample of godly life: Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end.

¶ *The Congregation shall sing or say:*

Amen.

The Service closes with a dignified and stately dialogue which forms a fitting conclusion to the Liturgy of the Word and the Sacrament. To the venerable blessing from Numbers 6 has been added the Trinitarian conclusion—a feature which was contributed

from the Liturgy of the Church of Sweden. The cycle is complete. Upon His people God places His Name, as a seal of His gifts of Grace. To His Name be all glory.

¶ *Then shall the Minister say the Benediction.*

THE BENEDICTION

THE Lord bless thee, and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace:
IN the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*

Amen.

NOTE: The liturgical texts which accompany the foregoing article have been taken from The Service which will appear in the forthcoming *The Service Book and Hymnal of the Lutheran Church.* The Service has been copyrighted 1952; and the passages taken from it have been used by permission.

Theology

Hans C. Jersild
Bernard J. Holm

ALTHOUGH it is our assignment to write in particular about Section I of the Hannover Assembly whose subject was Theology, permit us to make a general reference to the Assembly as such. In our humble opinion, this meeting was a great and wonderful experience. To have representatives come from twenty-four countries representing fifty-two churches, and speak with a united voice about the great central themes of our faith, manifest a refreshingly evangelical spirit, demonstrate an evident confessional stand, and finally make real to us that world-wide Lutheranism can today take shape in a common organization and unite its love and energies in aid and concern for the Church as a whole, is indeed a great inspiration and under God a power which augurs encouragingly for the future. It is true no epoch-making resolutions were adopted; no confessional statements were perfected; no new practices were inaugurated. But as repeatedly noted at the Assembly, we could not in the nature of the case legislate, nor confessionalize, nor innovate.

What did happen at Hannover? Something very fundamental happened. It is stated in the opening words of the message read by the retiring President at the close of the Assembly which read: "In the Hannover Assembly of the Lutheran World Federation we had a fresh experience of the truth recovered at the time of the Lutheran Reformation that we have forgiveness of sins and peace with God through the crucified and risen Lord alone, and that He is present in His Church, in His Word, and in the Holy Communion. To this Church the promise is given: 'I shall not die but live and declare the works of the Lord.'" (Psalm 118:17) It is fundamental because, as also stated in the Assembly, theology is basic for all teaching, all practice, and all endeavors of the Church.

Section I of the Assembly dealing with theology therefore had a major place. According to our information it was the most popular and had the largest attendance. It was our privilege to participate as a delegate in its sessions. It was a real and uplifting experience. Before coming to the Assembly we had read the carefully prepared Study Documents which are presentations relating to each of the six sections. We gave special thought to the Study Document of Section I which in an incisive and telling manner seeks to interpret theologically the theme of the Assembly: "The Living Word in a Responsible Church." It impressed us as being a presentation of evangelical richness, and superior content.

The significance of the several sessions of Section I as related to our Lutheran Church as a whole are herewith expressed as views and reactions of the writer under the following headings, which by no means pretend to exhaust the matter presented: The Living Word as the Incarnation (John 1:14); Law and Gospel; the Church; Baptism; the Lord's Supper. Other headings could have been used adding new phases and pointing out wherein the Section fell short.

The Incarnation was given a decided and strong emphasis. When we call to mind that there has in past years been a good deal of uncertain and vague thinking in the Christian Church with regard to the deity of Christ, and that some have stumbled over this teaching because human reason could not find room for it, it was indeed refreshing and sustaining to have our Lutheran World Assembly in Section I as well as in the full sessions come out boldly and decisively for the reality of the incarnation as it gives validity to the crucifixion, certainty to the resurrection, and eternal substance to the atoning grace of God in Jesus Christ. (I John 1:1-4)

The Law and Gospel were tied together in a blessed union in the Incarnate One by whom came both the power of the Cross and the victory of the resurrection. At Calvary there was a union of the two in that Christ suffered the wrath of God, the condemnation and curse of the law; and brought forth that redeeming and reconciling power which grants forgiveness of sins, life and salvation to all who receive it with penitent believing hearts. That union finds

further expression in that the crucified and risen Christ by the power of the Spirit instills into the believing heart the constraining love which moves to action and fulfillment of the law. "The love of Christ constrains us." (II Corinthians 5:14) Separation of Law and Gospel may be noted in that the Law primarily convicts, condemns, slays; the Gospel acquits, sets free, and makes alive in Christ Jesus. Apart from the law and its mission as a tutor unto Christ, the Gospel of Christ does not come to its own in the sinner's life. When, therefore, the Word became flesh in Jesus Christ, dwelt among us, suffered and died, we have in an inexplicable manner a union of Law and Gospel in that all the demands of the Law were met as the reality of the Gospel was completed. With that completion there follows also on the part of the redeemed, a spontaneous obedience to the Law kindled by that Christ who died and rose again for us, and thus becomes "the very spring of our actions."

The Church in turn, we note in the Study Document, derives its true ecumenicity from distinguishing properly between the union and separation of the Law and the Gospel. "To confuse the two results in legalism. The Gospel becomes a 'new' Law which offers cures for all secular problems, and sets rules and standards whereby the brethren themselves are judged and condemned without mercy or faith in the name of the Gospel. Again it is possible to separate the Gospel and the Law so that the Law without the Gospel is reduced to a set of moral and political propositions, and the Gospel without the Law becomes a purely private and inoffensive matter. In the above-mentioned perversion of Law and Gospel, the arbitrary power of man asserts itself. It is therefore only when the Gospel and the Law are properly united and distinguished that the division of the Church can be healed."

Baptism was refreshingly presented as the sacrament of regeneration, i.e., the means of grace by which the infant is born again to become a son or daughter of God's household. It is true that many baptized persons are living totally outside the Church, and need to be converted in order to return to their baptismal covenant. Yet such a condition of "spiritual delinquency" must not be attributed to Baptism, "but rather to a practice and theory of

Baptism which has had a secularizing result. We do not escape this danger of secularizing Baptism by weakening the biblical and Reformation teachings concerning the nature of Baptism and ascribing to it merely a pedagogical value."

The Lord's Supper is characterized as the sacrament of growth. Here again the Gospel in all its rich fullness is granted the communicant unto the assurance of forgiveness, the sustaining of faith, and the deepening of Christian fellowship. Its efficacy asserts itself unto life for that communicant who with sincere heart repents of his sins and in childlike faith accepts the gracious sacramental Gospel promise: "Given and shed for you unto the remission of sins"; but unto damnation for him who eats and drinks unworthily.

Having accepted in humble faith the grace and forgiveness of the sacrament the believer goes forth as the forgiven one who demonstrates as he journeys along life's way the spirit of forgiveness, i.e., "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." No power is so wholesome, so quickening, so edifying, as forgiveness, through faith in Christ Jesus.

The above personal reactions must not be construed to mean that there were no disagreements. There were, but such were largely limited to the particular papers presented at the sessions. Out of the discussions arose some questions which have been formulated as follows:

1. How are we to express the faith, which all of us possess, that the Scriptures are the Word of God?
2. What is the nature and the extent of the authority of the Lutheran Confessions which all our churches accept?
3. What is the relationship between Church and Law?
4. Is altar fellowship conditioned upon unity in doctrine?
5. What place shall the Sacraments have today in the worship and doctrine of the Lutheran Church, which on the basis of the Bible and the Confessions, universally acknowledges them as God's own effective means of grace?

It is the intention that these questions be turned over to the newly

established Department of Theology of the Lutheran World Federation for further study.

All in all we had a fruitful and stimulating discussion in Section I. We would especially call attention to the usefulness of the Study Document. It served us as an orientation and guide in our discussions. We are looking forward with keen interest to the Assembly to be held, God willing, in 1957.

IN REPORTING on Section I, devoted to Theology, we must speak of work done before, during, and after Hannover. For virtually two years before the assembly convened essential preparations had been going on, selecting the themes and writing the basic study documents to guide the discussion in the sections. The general theme "The Living Word in a Responsible Church" was a happy monument to the association of two gifted men: Bishop Nygren, president of the Lutheran World Federation, who is a distinguished theologian, and the late Dr. Sylvester Michelfelder, its executive secretary, who was preeminently a man of direct practical action. Christ and his grateful obedient people face each other: the Living Word and His Responsible Church. As God speaks the Church must makes its response (the play on "response" and "responsibility" can be appreciated better by the Germans with their *Antwort* and *Verantwortung*).

It was the task of the study document for Section I to give this theme fruitful theological development. This study document is the one product of prime theological importance to issue from Hannover, since it was accepted (though not endorsed) by the Assembly to be passed on for further study to the member churches and to the newly-established Department of Theology, for sifting and possible emendation. Like the theme which it develops, the document deserves general respect and gratitude, whatever individual opinions may be on this or that subsidiary portion of it. It was drafted by an international committee of Lutheran theologians whose names are a guarantee of something substantial. On this committee there were one Dane (Dr. Regin Prenter of Aarhus, chairman), one Swede (Dr. Ragnar Bring of Lund), three Ger-

mans (Dr. Hans Asmussen of Kiel, Dr. Werner Elert of Erlangen, Dr. Edmund Schlink of Heidelberg), one Finn (Dr. Osmo Tiililä of Helsinki), one Austrian (Dr. Fritz Zerbst of Villach), and one American (Dr. Conrad Bergendoff of Rock Island, the Editor of this QUARTERLY). The committee had not only solicited criticisms and suggestions from many sources in many lands, but worked valiantly, as the changes from their initial draft of the document prove.

Of those who came to Hannover, some had hardly read the study document, and some had even held seminars on it. The writer humbly confesses, after the lapse of months and repeated rereading of it, that it impresses him more than ever. It offered great riches in a small room, and deserves further critical study and evaluation (what the Germans call *Auseinandersetzung*) in the years that lie ahead. It did not purport to be a new confessional statement like those of the sixteenth century, or even to cover all Lutheran doctrine. It merely endeavored to state basic convictions held in common by some fifty participating churches, regarding what the Scriptures teach of Christ, of the Sacraments, of man's spiritual life, and of the Church. It said the grand old things, but it endeavored at least to say them in a new way, and to suggest a fruitful approach for deepening our understanding of the Gospel which men of today need. It covered familiar ground, yet made tentative excursions into promising new territory that should be explored.

Theological work during the convention was done in the plenary sessions as well as in the absorbed sessions of Section I. The opening address by Bishop Nygren was by no means a routine courtesy speech: it laid the ground for what one might call the "Theology of Hannover." He reminded the assembly that the Lutheran Church is the Church of the Word. The purpose of the assembly was not to parade in mutual self-congratulation that we are such good Lutherans and that our past doctrine is so sound. Luther did not teach us to swear by his authority; rather he taught us to rely on the Word of God. He wrestled with that Word as Jacob with the angel, determined to have from it a blessing. If we

wish to be faithful to the principles of the Reformation we dare not be content with a cheap and comfortable traditionalism. The Church must proclaim the whole Gospel of Christ, and not exalt one part of the New Testament at the expense of others. In the Lutheran Church it has been customary to approach the Gospel from the Pauline point of view, chiefly because Luther discovered the Gospel while he was poring over Paul. The unique feature of this convention, the bishop pointed out, was that it was being challenged to also survey the Living Word, and His meaning for us, from the viewpoint of John. "In the beginning was the Word . . . and the Word was made flesh, and dwelt among us, and we beheld his glory,"—"*seine doxa!*" as Bishop Nygren involuntarily interpolated in a pause in his manuscript speech.

It was the Johannine Christ whom Hannover exalted, in all the fullness of His power, and everyone knows Luther's fondness for the Fourth Gospel. Something tremendous and very real happened when "He, Who himself is Life, the Living Word, came into our world of death!" Christ's Incarnation, His Cross, and His Resurrection are inseparable links in the great chain of events which destroyed the power of death over all believers (cp. Paul in II Timothy 1:10). Perhaps this generation which has seen death in its most appalling forms should be truly ready to listen to the Christ who bestows life. "The only events of the past that continue to produce history are the acts of God." Thus in biblical simplicity the president of the Assembly set the stage, and later speakers in the plenary sessions rang the changes, as when Gustaf Wingren and Gustaf Staehlin spoke on missions, or Peter Brunner in his paper on Worship presented a panoramic sweep which included not only the present Church on earth but looked in eschatological fashion to its deliverance when the hosts of the redeemed shall merge with the song of all the angels praising the Lord of life.

The afternoon sessions of Section I in the roomy Beethoven Hall proved immensely popular. Almost every German pastor and visiting theologian present (including some 170 professors) wanted to attend, and the unwieldy audience may have averaged 300. The opening day was spent in hearing the chairman apologetically lay

down rather rigid rules devised to preserve order and insure some progress, and the sixth day was given to a consideration of what sort of report should be made to the plenary assembly. This left four afternoons for actual work, or a total of about ten hours, and the proportion of time allotted for discussion was pitifully inadequate. Despite the intellects assembled and the intense interest, it was generally conceded that Section I achieved the least development of all the sections. Was this due to the inherent difficulty of theology which admits of no quick and easy formulas, or due to the linguistic barriers, or the rules limiting discussion, or the rich fare of good essays? Each of these factors played a hampering part.

Members of the drafting committee which had prepared the study document took turns in presiding over the sessions, and each day two essayists from different countries developed selected areas of that document. On July 26 Dr. Hans Asmussen and Dr. Prenter presented papers under the theme "Justification and Christology," on July 27 Dr. Ragnar Bring and Dr. Ernst Sommerlath read papers pertaining to "Law and Gospel," on July 28 Dr. Wahlstrom and Dr. Hauge dealt with "Word and Sacrament," and on July 30 Dr. Rengstorf and Dr. Suess discussed the concept of "the Church." One hopes that all of these papers will be made available in print. Particularly provocative was Propst Asmussen's "Theologia incarnationis"; deftly analytical was Professor Sommerlath who rejected the study document's employment of the Chalcedon formula regarding the union of the two natures in Christ for the relation between Law and Gospel. (Dr. Sommerlath had come from the East Zone, and was greeted with the tumultuous trampling of feet which means cultured applause in a German university); philosophically acute was Professor Suess of Paris, who asked that the theology of the Church be approached "from below." Space forbids comment on these and the other papers, but taken collectively they represented sturdy and suggestive work by thinkers from various lands. But since each essayist elaborated on tiny segments of the original report, or attempted new scaffolding, the papers often tempted discutants to further peripheral flights.

Everyone looked forward with bated breath to the discussion, but despite initial self restraint many a speaker forgot that his ten minute maximum, allowing for the translation, actually meant only five minutes. What was launched slowly and modestly generally gathered irrepressible momentum after the first sentences, and sometimes a speaker in unconscious rudeness thrust the young interpreter aside in a contest for the microphone, and bored off into the theological stratosphere. The chairman would finally have to call a halt with points still unmade and territory left unmapped, and for the benefit of "the others" the harassed interpreter ventured in a few inadequately recalled phrases to summarize the argument, *beziehungsweise* to butcher it. It was poetic justice, but quite frustrating to one who spoke both languages and hoped for a real transoceanic exchange of thought. The Scandinavians were generally more patient and more polyglot than either the Germans or the Americans, and the chairman, Dr. Prenter, proved his versatility on several occasions.

It might have been better to divide the section into smaller, more intimate discussion groups, and to have printed the essays in advance as a kind of larger study book. The next assembly should certainly provide much more time for the give and take of free exchange, for a real *Aussprache*.

Not infrequently the comments of those who managed to get to the rostrum were directed, not to what was said in the study document, but to what was perhaps not said there. No full statement of the riches of Christian, or Lutheran, or Johannine theology can be given in nineteen pages. Several criticisms heard before or during Hannover can be mentioned. Whatever the correct relation of Law and Gospel, it cannot be so neatly described by using the Chalcedon formula for the two natures of Christ (here Dr. Sommerlath was convincing). The document never quite clarified the relation between the Living Word, Jesus Christ, and the Scriptures as the Word of God. The Holy Spirit got too scanty treatment in the entire document, and perhaps there was a tendency to overemphasize Christology at the expense of the Trinitarian balance. No concrete connections were ever drawn towards the

other sections; faith and work still remained largely separate compartments.

To hear of a Word which brings Life, of a Victorious Christ, in a setting of bombed cities, devastated areas, and millions of homeless beings meant hearing a sobering, a supporting, a gladdening word. God is still our Refuge and Strength, a very present Help. And the Johannine emphasis is one which the writer instinctively welcomes, for the first Epistle has long been a favorite of his. But Lutheran theology has long been Pauline, and Paul spoke of Sin and Forgiveness and Grace. To replace the antithesis of Sin-Grace by Death-Life will be palatable to our sick and distraught age. But will it lead to the salutary depth of sorrow, and conversion? Will it also lead to that absolute, imperious separation from evil which also belongs to the John who wrote: "God is Light, and in Him is no Darkness at all"? (I John 1:5-2:3). To shift the emphasis from sin to death would seem to move from the cause to the result, from the disease to a main symptom, from guilt to the consequence. Such a shift was of course never actually made. Hannover seemed to us to illustrate the judgment of one (rather disgusted) visitor who remarked on the streetcar: *"Ach . . . das sind ja alle doch die Orthodoxen!* [Those are only the orthodox]" (he yearned for the days of Wobbermin and others). It was all biblical, and in that sense Lutheran. It was also poising hopefully on the threshold of new insights. But all at Hannover met humbly, aware that it is Christ himself who must bring us life, forgiveness, and truth.

The "Living Word in a Responsible Church" can continue to exercise theologians, pastors, and believers for lifetimes to come. Our answer to God's Word to us is still to be made. Only in this completion will the final story of Hannover's theological import be written.

Editor's Note: As a result of circumstances beyond editorial control, this issue does not include a report on the Hannover Section dealing with the Younger Churches. It is hoped that a future number of the *Quarterly* may present such a report.

Social Missions

C. E. Krumbholz

THE fact that one of the six Sections of the Assembly program was devoted to Social Missions is in itself noteworthy and significant. We are sure the clear thinking and the loving heart of Dr. S. C. Michelfelder were largely responsible for the inclusion of this vital part of the Church's mission in the organizational structure of the Hannover meeting. Never before have so many inner mission leaders from so many countries had the opportunity to meet face to face and to come to grips with many problems and challenging possibilities in the field of merciful service.

As one looks back to the meetings of the Sections and the Assembly itself, after a "cooling off" period of three months, he is convinced more than ever that this meeting of the Lutheran World Federation was under the unifying spirit of the Lord of the Church. It is truly remarkable that in all of the meetings of the Assembly and its Sections, there was present not only a "will to agree" but the clear evidence that we were and are in agreement with one another on fundamental principles.

Terminologies, methods, and patterns of organizations show wide variations within various countries. But it was quickly agreed that these differences are of little account in view of the common faith we possess in a God of love Who bids us show our love for Him in loving service to our fellowmen.

It is interesting to note in this connection that our German and Scandinavian brethren agreed that the term "diaconie" seemed an acceptable term, with its meaning of loving service in Christ's name. This term was used throughout the meetings of the Section.

In the Section on the Inner Mission there were present representatives of many nations with differing cultures, various social structures, and many forms of organization and methods of service.

It is the more amazing to find that throughout the six afternoon sessions when the Section met for two hours and a half each day, we found ourselves listening to papers and discussions of subjects that in many instances had a familiar ring to each of us. There were differences of opinion regarding methods and policies as one would expect, but it is doubtful if the representatives of inner mission work in any country expected to find that his own country's problems and possibilities were present in many other national groups and churches.

In America, for instance, we have been striving to identify the social mission agencies and institutions with the official Church, on the basic Christian principle that the service of love to individuals in need is a vital and integral part of the total mission of the Church. At Hannover we were startled to discover that in the much older Lutheran Churches of Germany and of the Scandinavian countries, this subject is also pressing for attention. In almost all of the papers read at the sessions of the Section, strong emphasis was given to the theological and biblical bases for the activity of social missions. "In the Lutheran Church there can be no doubt that she must move to action to prove her lively faith," said the opening paper read by Dr. D. Wolff, Chairman, who quoted New Testament scripture, and Luther. Another speaker challenged the Church "not to stop at Article V of the Augsburg Confession but to move on to Article VI." A Danish leader in his paper said, "The imperative duty of the Church is to proclaim the evangelical necessity of the ministry of mercy." "This ministry is not independent or autonomous, but it is the ministry of mercy of the Church." "The Christian community or church should have no bad conscience in performing charitable service to people. On the contrary, in the Gospel message, she possesses an absolutely valid basis for her work."

Similarly, emphasis was placed in the papers and discussions on what the Rev. Henry J. Whiting called "the need for a formulation and proclamation of a Christian anthropology." "It is necessary to treat man as a totality," said Dr. Westergaard Madsen of Denmark, as he emphasized that in Scripture "the human being

is a psychosomatic unity." "Man does not only *have* a body, but he *is* a body. Redemption concerns body as well as soul." Other speakers stressed the same thought and related it to the spiritual-social ministry of the Church. This truth was thought to be so important that it was written into the final report of the Section, which was submitted to the Assembly. Along with this statement there was also presented the conviction of the Section that "man has his own undeniable right to exist and possess his own individuality. He possesses worth, dignity and value as a child of God destined for life in eternity." Man is to be served not as an "object" but a "subject"—a "self-determining person."

Again, it was encouraging to American leaders to hear the importance placed on the congregational service as a vital part of the ministry of love. "No congregation can be said to be alive in faith when there is no expression of that faith in service." "Preaching must result in action not only in the life of the individual but in active service to his fellowmen." Here was emphasized also the need for full-time commitment of Christians for the work of the "diaconate" which includes workers for all kinds of welfare service.

The dearth of workers, of which we hear so much in the United States, in our agencies and institutions turns out to be a universal problem. One whole session was devoted to the topic of "Personnel, their Selection and Training." No subject elicited more discussion and earnest consideration than this serious problem. The duty of the congregation and of the Church to provide workers, and to educate them adequately for skilled, consecrated and capable service was discussed by many speakers. The use of clinical training for all types and areas of service was described and met with interested response. There was insufficient time to explore the quality and the methods of training which are currently in use in the various countries. But the necessity for wholehearted consecration to Christ, as well as education and technical training were recognized as essential for all workers in this field of the Church.

The session on Social Justice was disappointing. It showed on the part of the Church a lack of social vision. It revealed also how little attention is being given to preventive, as contrasted with

curative and rehabilitative service. It should in fairness be stated that the social problems which exist differ rather widely, country by country. For this reason discussions did not deal with specific issues.

However, the session on Social Justice did produce two important papers entitled "The Church and Social Justice" and pointed up sharply a need for far greater attention to Social Action on the part of the Church.

Nevertheless throughout the meeting at Hannover one world-wide social problem pressed for attention in the plenary sessions of the Assembly as well as in some of the Sections. This overwhelming problem is the tragedy and the suffering of millions of refugees. It was the responsibility of Section III to incorporate into its report to the Assembly a statement of resolutions which dealt with this outstanding problem on the solution of which the peace of the world may depend.

The statement described the enormity of the problem, appealed to the nations and the Churches to intensify efforts to promote just solutions for those now homeless, branded the uprooting of peoples in all parts of the world as a criminal act and pleaded for efforts to make possible the return to their rightful homes of expellees who so desired.

The resolution of the Assembly to organize a new Department of Lutheran World Service in which the present Service to Refugees is to be incorporated was of particular interest and met with wholehearted support of the members of Section III. Much of the activity of the new department will deal with the service of the ministry of mercy—diaconie. It is particularly gratifying that a Lutheran welfare leader in the person of Pastor Henry J. Whiting has been appointed to be the executive of the department. He has at once the support of the inner mission leaders of the member Churches.

The Hannover Assembly gave great encouragement to the Social Mission of the Church. In Section III there was created a new bond of understanding and mutual confidence, as we came to know each other's problems and accomplishments. We recognize

more fully now than before the contributions each member church has to make in this field of service. Correspondence between leaders across the oceans will result and ties of friendship and cooperation will be strengthened.

This is no small achievement and is significant for the future of world Lutheranism.

Evangelism and Stewardship

S. E. Engstrom

"THIS is the first time any person or any organization has asked for my leisure time except Adolf Hitler." These words, spoken in a spirit of confession by a German layman at the Lutheran World Federation meeting at Hannover, gives the key to "A New Horizon" for the Lutheran Church.

Five years ago at the Lutheran World Federation meeting in Lund, Sweden, there was a section report on Evangelism and Stewardship. Many of us were disappointed by the fact that it seemed to arouse very little interest and less action. There still seemed to exist a difficulty, as one German theologian wrote in a letter, "a difficulty in relating these ideas pertaining to evangelism and stewardship with the doctrine of 'sola fide.'" There were comments that indicated that many of the Europeans looked upon evangelism and stewardship as evidence of American "activism" which had little to do with the real life of the Church.

Five years have gone by and another Lutheran World Federation meeting has been held—this time in Hannover, Germany. Six study Sections met, one of these Sections again dealing with evangelism and stewardship. It was with some dismay that we found out that this Section was to meet in the *Kupelsaal,* the main auditorium, where all the plenary sessions of tthe Assembly were held. What could one little section do in such a big auditorium with a study meeting?

We soon discovered that five years had made a big difference! The Lutheran Church of the world had come to realize that its common practice of a "silent laity" would have to be changed. The great auditorium was well filled. The first few days we thought the reason was that some of the delegates and visitors could not get into the other Section meetings. However, as the days progressed, the number of participants increased in Section IV. Then one day

the words quoted in the opening sentence of this article made some people realize just what evangelism and stewardship involved. The report submitted to the meeting became more than activism. The European theologians and pastors were intrigued because the studies clearly revealed that evangelism and stewardship are biblically and doctrinally correct. Both the motivation and the program are found in the Scriptures. Of almost equal importance, the writings of Martin Luther, particularly as they related to the subject of "vocatio" (*beruf*), support the program of evangelism and stewardship. Martin Luther points out that the "Christian vocation embraces all of life on earth and covers the entire experience of the individual Christian." Perhaps one of the most significant statements unanimously adopted by the Assembly at Hannover was the following paragraph adopted as part of the report on Section IV.

"God's call is the 'vocatio' that no Christian can entirely silence or evade. Over and above my occupation, I have a vocation. Over and above the necessity of earning a living is the call to live my life for Him. His call must control my life in my home, my leisure, and my play, my every waking moment. 'Whether ye eat or drink, whatever ye do, do all to the glory of God.' "

"This is the call. Stewardship and Evangelism are ways of responding to that call of God."

It appears to this writer that in the serious consideration given to the presentation of Section IV, in the remarkable interest shown by the large number of laymen who attended the section, and not the least, in the adoption of the report of Section IV, the Lutheran World Federation opened up a new horizon of lay participation for the Lutheran Church. The principle that the Church has a right to claim more than just an act of worship from the individual believer received a new impetus. The fact that the name on the roll of a church is no indication of a living faith was brought forth most emphatically. It was stressed that "Luther describes faith as a *restless thing* which cannot but engage in works of love and obedience to God."

The report goes on to emphasize that the "doctrine of creation proclaims God's absolute sovereignty and furnishes two concepts

basic to evangelism and stewardship, namely personal trusteeship and responsibility."

"From the doctrine of sanctification, we derive our understanding of the living faith, which, drawing upon God's resources, bears fruit in obedience and dedicated service."

The theme of the whole Federation meeting was "The Living Word in a Responsible Church." In the light of the general theme, we thank God for the significance of the following paragraph from the report on evangelism and stewardship:

> "Many Lutheran Churches emphasize the necessity of pure doctrine, correctly understood and interpreted, but they seem content, in the main, to stop there. Other Lutheran Churches take for granted these doctrines but insist that their members must make the Church's message meaningful through Evangelism and Stewardship. It is the combination of doctrine and practice that will give us a truly responsible congregation."

The discussion of these statements indicated that the delegates were deeply impressed by the emphasis on the place of laymen in church life and the importance of evangelism and stewardship as "the practice of the Christian religion on the part of those who have been won for Christ."

One old layman in halting German said "It's a new thing for me to be asked to do something for the Church. Up to now the tasks of the Church have belonged to the clergy. Perhaps that is why we laymen have been led astray by other teachings because we have not been kept busy in helping to build up the Church." This man and others voiced the hope that this new emphasis would remind the pastors that the laymen must first of all be made to realize that they should help, and then second, that they must be taught to witness and serve their Lord.

During the discussion hours, many practical suggestions were presented involving both evangelism and stewardship: the whole program of parish visitation, calling on indifferent and the unchurched, the presentation of the privilege of giving voluntarily to the cause of the Lord. These and related subjects were all discussed. Under promotion it was pointed out that in proclaiming the Gospel to those who have not heard it as well as those who have

heard but have not practiced it we can use audio-visual aids, printed materials, motion pictures, film strips, radio and television.

On the subject of giving, it was pointed out that the "stewardship of possessions begins with proclaiming the Gospel and seeks to arouse within the Christian a richer appreciation of God's great love for man. Giving is, therefore, not an imposed act but a free voluntary expression of thankfulness."

On this whole subject, the giving of time for witnessing, of talents for the Church, and of temporal possessions for the support of the Church, it was difficult to give all of those who wanted to speak an opportunity to speak. It was amazing to be forced to limit the time of laymen who requested in increasing numbers each day the privilege of speaking on this idea of lay participation. Many of them, in some cases in an overwhelming spirit of confession admitted they had not given time or talents or possessions but also pointed out that they had never really been asked for these things.

We are convinced that the laity will respond to the program of evangelism and stewardship if the Church and the clergy will give them the opportunity. This is a great new horizon of service, but unless we ask, in the name of the Lord, for the leisure time of the laity, other Hitlers will ask for it and receive it.

The one note which added meaning to all of the discussions was the note of urgency. Out of the experiences of suffering had come the realization that we must work now for the night comes when no man can work. The Church and its message had a new value for men and women who have suffered, and they were ready to agree with the report that we are "confronted with an urgency which is of both temporal and eternal importance."

After the close of the Lutheran World Federation meeting, the "little Hannover" echo sessions were held in Berlin. We rejoiced to read this statement concerning this Post-Hannover meeting: "We were thrilled by the spirit shown by East German Lutherans in the sessions on evangelism and stewardship, proving that they are coming to realize that the answer for their tribulations is found in lay-witnessing and lay-participation in the Church and its program."

Youth and Students

Marcus Rieke

WHEN the Lutheran World Federation's representation gathered at Hannover to give consideration, thought, and work to Section V, which was on Youth and Students, those who were assigned to this Section had a distinct advantage in doing their work inasmuch as there was, running simultaneously, a large Youth and Student Convention. Representatives from twenty-five different nations had sent youth and students to this auxiliary convention. The actual number of youth and students registered was 1,324. Plans for this part of the Hannover experience had been made by the Youth and Student Commissions of the Lutheran World Federation several years prior to the convention itself. The young people who attended were thrilled to be on the same grounds and participate in so much of what transpired at the Assembly itself. U. S. A. was represented with 327 youth and student delegates. One of the highlights of their convention became basic to Lutheran youth's life and faith—this was the period in which the young people tried to dig deeply into the theme "What Does It Mean to be a Christian?"

MEANING OF BEING A CHRISTIAN

These young people discussed what it means to be a Christian in today's world. They learned that to be a Christian in the United States is one thing, but to be a Christian in India and Holland and China or behind the Iron Curtain often means something quite different. The difference isn't in faith or in doctrine, but in the life and testimony of youth from those lands.

For example, a speaker from behind the Iron Curtain said, "A whole people is hungering for a clear answer to the question: 'Is it really true that Jesus Christ is Lord?' But the drama of the Eastern Zone is not the stories of which the newspapers are full.

Rather it is where love of enemies and reconciliation in the name of Jesus win the victories in the daily encounters between the Christian and his environment . . . this is what it means to be a Christian in the Eastern Zone."

What does it mean to be a Christian in India? The Rev. A. N. Gopal stated that young Christians in his country "have to lead a dangerous life in a dangerous world." Pastor Gopal said: "There are a great number of youth, both men and women, who are really devoted Christians, who have consecrated their lives to the Lord, serving their Master wholeheartedly. They are prepared for sacrifices, they start prayer groups in their institutions, go visit the sick in congregations and hospitals . . . they are the hope of the present and future church in India."

INTEREST WORK GROUPS

The Youth and Student Convention wanted also to have a larger vision of the work of the church of Christ. To do this they divided into interest work groups. There were six of these: theology, world mission, inner mission, stewardship and evangelism, women in the church, and world-wide church. Previous to the convention carefully selected youth and student leaders were sent to a training school at Sachsenheim, Germany, for eight days. This leadership group took the papers and documents which were to be discussed by the Lutheran World Federation Assembly and then prepared itself to lead youth discussions on the same theme and subjects.

The six divisions were again broken into smaller groups so that youth and students could find ample opportunity for discussion and exchange of opinions and ideas. Each group had its own translators—English, Scandinavian, German, and French. Consequently during the convention itself all could find expression through their translator. The discussions were warm and enthusiastic.

The group leaders of each of the six divisions met and prepared a paper summarizing their thoughts. These papers were read to the entire group. Each participant received the complete papers

in his own language. These they took home with them, and they, in turn, will become the basis of discussion for hundreds and thousands of youth and student groups throughout the world.

WHAT YOUTH IS THINKING

What were the summary thoughts of these six divisions? A few sentences from the reports of each section will give an indication of the seriousness of purpose and study that was done.

Theological group: "Christ, the Word, lives; He confronts us in our life. He is the answer to sin and death. But He also demands from us an answer—we must assume our responsibilities."

World Mission: "The goal of mission work must be to build native churches, indigenous to the country. A missionary has filled his task when he has made himself unnecessary."

Inner Missions: "Real Christian love begins where there is love for the enemy; where the lost and despised individual is described as a friend; where even the least of the brethren is loved."

Stewardship and Evangelism presented the following resolution: "That this Hannover Youth Convention ask the Lutheran World Federation to further this mutual benefit by establishing a program of youth exchange whereby it would become possible for Lutheran young people to observe at close range the church and congregational life of another country by serving as full-time workers . . . as parish workers, pastor's assistants, deacons, deaconesses, or in some other way for one year, this exchange to be financed by the LWF."

Women in the Church: "Women are now being thrust from the protected environment of the home into public life and the secular world. The public demands upon her as a Christian have grown considerably; it is therefore not enough that she have Christian training just through the confirmation period, but that something be done to aid her in her spiritual knowledge and growth all her life."

World-wide Church: "Of particular concern to us is the wanton destruction of basic human rights and freedoms by rulers and parties who refuse to recognize their origin in and derivation from God's eternal will and order. Human rights are inalienable and do not depend upon the promiscuous whims of power-mad rulers."

LWF SECTION V AT WORK

While the Youth and Student Convention was held simultaneously with the Federation Assembly, there was not a complete

divorce of the two, for this convention had its representation in the Assembly and in the Assembly's program. For example, Miss Margaret Fuhlbohm of Australia and Mr. Jacob Jervell of Norway addressed one of the plenary sessions of the Lutheran World Federation.

With the background of what has been written above and with the large majority of Section V's membership participating in this Youth Convention, Section members prepared their report and recommendations to the Assembly itself.

Section V spoke of the church's responsibility to her youth. They set up as the first responsibility of the church the proclamation of the Gospel and declared that the church should desire, first of all, to make the Living Word a reality in the life of all youth. Section V emphasized the church's need to help make articulate the Holy Scriptures and reiterated the fact that "The Teaching Church" must speak plainly and factually to today's youth on sin and grace. A rather significant statement was the one that read "The churches can help youth to recognize how God leads us into tribulation in order that we will cling to the Living Word." This was significant especially for young people who had experienced tribulation and now are coming to grips with the challenge of the Gospel and the claim of Christ upon their lives.

Section V presented three resolutions to the Assembly. They were the summation of Section V's hope for youth and student work as it might be done through the Federation itself. The recommendations, all of which were unanimously received and accepted by the Assembly, were as follows:

1. Inasmuch as youth and students are an integral part of the member-churches of the Federation, we believe that they also should be given recognition as well as responsibility commensurate with their powers in the total Federation structure and program. In this connection we heartily endorse the proposal that youth and students be given places in the next General Assembly and in all its Sections.
2. Within the Federation youth and its leaders from the various countries need the opportunity to strengthen each other through the sharing of insights, problems, and experiences both of triumph and of failure. This sharing can be greatly facilitated through the expansion

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of the program of student and staff exchanges, the sponsorship of projects involving Lutheran young people of diverse backgrounds and by the continuance of the youth and student commissions as a permanent part of the Federation. During the next five years these commissions will do well to give particular attention to the place of Bible study in the Church's ministry to youth and students.

3. In the family of Federation churches, youth can realize a fellowship of prayer and Bible study in which the Living Word transcends all barriers of nation and culture and call young men and women to the service of God in the places where they are.

It can be seen from the above that the work of Youth and Student Commissions in the years that lie ahead is going to be fraught with many an opportunity to continue the good work that was begun and experienced at Hannover. It was a definite conviction of all present that the recommendations that were accepted were good ones. It was believed that they could be followed through and that because of them, Lutheran youth throughout the world would be strengthened in faith, and experience anew and in ever larger circles of opportunity the fellowship and communion in Christ they experienced at Hannover.

THE CONCLUDING RALLIES

The Youth Convention ended with two mass rallies. The youth rally on the last Saturday of the convention was attended by 40,000 persons. Addresses were heard from Pastor H. M. Helbich, from the newly elected Lutheran World Federation president, Bishop Hans Lilje, and from your reporter, who served as chairman of the Youth Convention.

It was during this Saturday night "Youth Chooses Christ" rally that a very dramatic event took place. The thousands of German youth who were gathered for the rally were very much aware of the fact that their youthful friends in the Eastern Zone had been denied the privilege of being with them in Hannover. Conscious of the fact that the service was being broadcast and that perhaps their friends were listening, these German youths shouted in unison to their friends back of the Iron Curtain, "YOU BELONG TO US, WE BELONG TO YOU!"

The concluding rally on Sunday was attended by many thousands of youth. In this concluding service, youth had a large part. There were 1,200 youth from Germany who led the singing by the playing of brass instruments. This tremendous brass choir was an inspiration in itself. Hundreds of youths served as ushers. Thousands of them served as guards and guides. None can ever forget the long, long lines of German youth holding hands to serve as ropes to hold back the crowds and to make the aisles on the huge stadium grounds that was alive with thousands of delegates and visitors who had come together as Christians seeking the strength of the Living Word.

Perhaps it is not too much to hope that these long lines of youth holding hands can become symbolic for all Christian youth. Together, Christian youth can become a tremendous witness for Christ and His Word.

Women in the Church

Sister Mildred Winter

APPROXIMATELY 700 women, representative of World Lutheranism, gathered daily in Hannover to study and discuss in the light of the Living Word the problem of woman's responsibility as a member of a responsible Church in this middle twentieth century. In character with the other study sections of the Lutheran World Federation Assembly, Section VI, Women of the Church, had a theological basis for its discussion.

Curiously, interpretations of the Living Word as related to women and their Christian responsibilities varied in the papers presented by the men of the Church, but perhaps it is not so curious when one considers that they were dealing with a sociological as well as religious problem.

American clergymen handling the theological aspects of the subject did not agree at all points. One recognized the sociological implications,[1] while the other held to the traditional patriarchal conception.[2] True to form, the American women left the theological side of the problem untouched,[3] possibly because they have had larger opportunities than their European sisters to develop and use their special talents in a volunteer capacity for the Church, and in the business and professional world.

Incongruous to the observer was the fact that while the paper of the layman of the European Church revealed a fine grasp of the situation both sociologicaly and theologically,[4] the limitations placed by the Church on the energetic gifted woman of Europe have driven her into a frustrating position, accentuated because she

1 "What the Bible Says About Men and Women," Dr. Conrad Bergendoff, United States.

2 "Responsible Women in a Responsible Church," Dr. L. M. Ludwig, United States.

3 "Responsible Women in a Responsible Church," Mrs. John B. Moose, United States.

4 "What the Bible Says About Men and Women," Professor H. D. Wendland, Germany.

carried so ably many heavy responsibilities during the war years. It was felt that this significant fact should be weighed by the Church.

It is noteworthy that these same women in their approach to the problem, both in their papers[5] and the ensuing discussions, exhibited a fine Christian sensitivity as they searched for a way to freely use, for this day of need, what God has freely given them. Absent from the discussions were such terms as "status," "woman's rights," et cetera, which might have been expected in a study group of this nature. It was obvious that these women were not seeking position, but rather opportunities to carry responsibilities in a womanly fashion to the utmost of their God-given talents. This spirit, which permeated Section VI, made it of value.

It was a conference of practical women dealing with practical problems. There was deep concern about the influence of the Christian woman as she assumes her responsibilities in the home and family, and for the problem of modern marriage.[6] Current ideas on marriage and the factors threatening it were faced squarely. Women of every nation of the West felt the seriousness of the disintegrating forces at work.

Again Lutheran women from around the world became aware of the severe test before the Christian woman of Germany as she reported upon the marital problems caused by the belated return of war prisoners, the years of separation of husband and wife, the shortage of homes in ruined cities, the unemployment of men, the loss of strength and health, the number of women exceeding the number of men by several millions. There was no legalistic approach to these problems. Those Christian women knew that, for the Christian, marriage demands "the whole person for the whole of life," but they had come to Hannover with the plea of others that something be said "that would make the promise and the task clearer." It is hoped that from the discussions there will come helpful written statements, and that new courage was given to

5 "What the Bible Says About Men and Women," Miss Elisabeth Hahn, Germany.

6 "The Christian and Marriage Today," Mrs. Liselotte Nold, Germany.
"The Christian Basis of Marriage and Family in Our Day," Mrs. Runa Ohlander, Sweden.

those who have the responsibility of helping bewildered Christian men and women with this complex and most vital of life's relationships. The group was conscious of the fact that the discussions would have been more significant if Christian men and women had sat down together to face the issues.

The great potentiality and the related dangers to be found in the preponderance of single women in Europe was discussed. Although this has been a growing problem on the Continent for many generations and is most acute today, little thought has been given it by the Church. Opinions expressed in discussion were more often negative than positive, an attitude of piety rather than special opportunity being prevalent. It was noticeable that to a degree the American and European philosophies about the single woman differ, although the Church in America likewise has neither tapped this energy nor fostered inner strengths. This was obviously the weakest spot in the program of Section VI.

There was realistic thinking on woman's Christian influence in professional and public life.[7] In this sphere of opportunity Christian women have been remiss in all countries. Startling was the realization that in young republics like India women have been active from the beginning in meeting their social responsibilities. That each has her share of public responsibility was laid upon the conscience of every woman in the study group.[8] It was urged that the women of each country form small commissions to discuss social questions and problems of public responsibility which should be the special concern of the Church. In some churches this will be accomplished through existing organizations. There were papers but little discussion about the woman serving in a church vocation.[9]

To the majority of women in attendance the theme, Responsible Women in a Responsible Church, meant primarily answering the question: "What can we women, who are a part of the Church, do to carry out the mission given the Church by Jesus Christ, our

7 "How Can the Woman Bring Her Christian Faith to Bear Upon Professional and Public Life," Miss Gunhild Jalo, Finland.

8 "Christian Women's Place in Professional Life and Society," Dr. Dorothea Karsten, Germany.

9 "Responsible Women in a Responsible Church," Miss Karstad, Norway.

Lord?" There was grave concern over the emphasis given externals and secondary matters in the Church today, and recognition that the Church is in danger of losing itself in questions of organization and management. There was honest scrutiny of the Church as an organization and of themselves as a part of the Church. There was a yearning to give more fully than the Church is yet ready to receive. It was concluded that "the Church has many good organizers but very few persons of really spiritual character." At this focal point every Christian woman must become responsible, was the decision; for at this creative pivot all have opportunities whether in the home, in business, in professional life, in a church vocation; single, widowed, or married. The only limitations are willingness to give of oneself and the receptivity of the Church.

The significance of Section VI for the women is to be found in the priceless experience of warm personal fellowship of an international character, the shared stimulation of mentally attacking mutual problems, the deep understanding and its strengthening values given the overburdened and troubled women of our day, the fresh impulses for our own personal life, and the renewed courage of those who yearn to give more fully through their Church.

Its significance for the Church is to be found in the request brought to the Assembly: "In the work of Section VI, we have come to the conviction that in future Assemblies of the Lutheran World Federation women should find their place, *not in a separate section,* but according to their concern and experience, in the general sections. We believe that, in this way, they can most fruitfully bring their contribution to the whole work of the Lutheran Church."

The Lund Conference of Faith and Order

Joseph Sittler, Jr.

IT IS neither necessary nor desirable in a short article about the Third Ecumenical Conference on Faith and Order at Lund, 1952, to recapitulate the main events and achievements of the entire enterprise since its beginning in the second decade of the twentieth century and through the conferences at Lausanne in 1927 and Edinburgh in 1937. All that is necessary to set the background for the present essay is to trace the shifting choices of centers of study as these are manifest in the directives to the various Commissions during these years. Such a survey will serve to place the reader before the conference at Lund with the information necessary for an understanding of the precise program of this Third Assembly.

At Lausanne in 1927 it was clearly necessary that divided churches, resolved there to work toward an analysis of their cleavage, must undertake a study of the meaning of *Church*. This study was undertaken under a Commission directed to inquire into the subject "The Church in the Purpose of God." No sooner, however, had a beginning been made in that enquiry than it became evident that certain preliminary issues had to be brought to all possible consensus. That is how it came about that the various studies drew back from the main target and spent some years in discussions of such subjects as Grace, the Word of God, the Communion of Saints, The Ministry, The Sacraments. In the course of these special studies a curious fact emerged: Every one of them was so organically related to differing conceptions of *Church* that the determination to approach them in extrapolation from that theme proved at best fragmentary. And thus it came about, as Dr. Hodgson reported at Lund, that, "when the Edinburgh Continuation Committee met a year later in 1938, it was unanimous that a direct attack could no longer be delayed, and Dr. Flew was asked to become Chairman of the first of the three Theological Commis-

sions." This first Commission was directed to prepare a study book on the Nature of the Church.

The preliminary work for Lund and the happenings there must be understood against this background. The second and third Commissions are thereby explained: intercommunion and ways of worship were envisioned as parts of the three-pronged advance upon the central subject, The Church. Neither the profundity of the preparatory material nor the depth and amplitude of the discussions about these topics at Lund may be taken as criteria of the soundness of the method. For grounding the decision to accompany the purely theological discussions about the Church with corollary discussions about ways of worship and intercommunion was a double conviction that the various ways of worship among the churches reveal in a startling way unrecognized and hence uncriticized presuppositions, and that a sharing of other Christian ways of worship delivers to denominationally encysted Christians an indirect but not thereby invalid vision of the catholicity and opulence of the Christian tradition. The discussions at Lund confirmed these expectations.

Any judgment about the worth of this Third Ecumenical Conference on Faith and Order must be deferred. Three months is not a long enough period for an even tentative judgment; and an endeavor that states its intention in terms of the steady and devoted furthering of a *process* is intrinsically incapable of being estimated in measurable and positive terms. So to understand the genius and the career of Faith and Order is to reduce to irrelevance a host of fast and snappy and somewhat irritated judgments which are already filling the air. All of us have been reliably informed that Lund accomplished nothing, that the kind of theological discourse which has been the choice and honor of the Faith and Order tradition has now come to the end of its rope, and that further cerebral fraternization among theologians will only confuse the issues and, perhaps, defer the day when such embattled issues will be either snuffed out or pass quietly out of mind amid the dynamics of Church cooperation in practical affairs!

Such judgments are both untrue and unjust. They are untrue

because they operate with categories and evaluations which are strange to the task to which Faith and Order has steadily set itself and are hence not qualified to assess the status of a task for which there is neither understanding nor sympathy. And such charges are unjust because they presume to call into question the worth of a purely theological attack upon problems of the divided churches at precisely a time when the value of a bare-handed theological analysis is being revealed as a necessity in virtually all areas of the world's life. And furthermore, the kind of thinly covered satisfaction which some of us have felt underneath the jaunty assertion, "well, I see Lund didn't get any place"—is a cause for real concern. For it reveals the persistence of the still unexploded fallacy that the work of the mind can somehow be dispensed with if only Christians are eager enough about the warmth of the heart and the practical actions of the hands. Where Lund *got* must be understood in relation to where Lund announced itself as setting out for; progress is to be measured in terms of direction, not in terms of sheer motion. And clarity of speech is apparently inadequate for some who persistently refuse to believe that Faith and Order means what it says when, through a responsible spokesman, it said at Lund, . . . "but we may then hope that He will let us in Faith see something of the correspondence between the work of redemption on Calvary and our own salvation, and also the building up of the Church of God. And we shall then—under all restlessness and tribulation—experience that in Him alone is our peace. And it shall be made clear that nothing is more important than to be in Him, and that only as His servants are in Him, the work for the unity of His church can go forward."

In the following paragraphs I have set down certain assertions which, in my opinion, will direct the reader of these pages to significant aspects of the Faith and Order movement today as these were apparent to a participant in the Conference.

I. *Inquiry into the content of the Church is a useful and constructive activity regardless of estimations of various forms of the Church, actual or envisioned.*

The charge has been made that Faith and Order is an enter-

prise aimed at the achievement of a certain kind of unity among the churches, that the high minds gathered at Faith and Order conferences see with complete clarity what ought to be and are engaged in patient education in the lower levels of church laggards to an understanding of this conception! Such a fantastic idea has to be destroyed. It is untrue to everything that Faith and Order has proclaimed and practiced, and it was repudiated at Lund with all the force and clarity that language can manage. The truth is rather this—the *form* of the Church must follow, actualize, and proclaim the *content* of the church; and there can be no obedience to God's will for the *shape* of His Church except in deepening obedience to the gracious *content* of His Church. There have, to be sure, been moments in the ecumenical enterprise when hopes were entertained that other solutions might be adequate. There have been a few who have hoped that the churches of Christendom might each out of their peculiar inheritance, emphasis, riches of theology and devotion, throw into the boiling pot of general desire for unity their most precious constituents, and that some new ingot could therefrom be poured. Others have hoped that some existing form of the Church might be sufficiently modified, purified, clipped and shapen so as to constitute an ample and happy home for Christians!

That both the above are caricatures of the main tradition of Faith and Order thought is obvious to any but the stubborn, the angry, or the uninformed. The two paragraphs that follow are excised from addresses delivered at Lund. They constitute an explication of the assertion made above.

It was in studying the doctrine of the Trinity that I came to realize that unity is not a simple thing, that the most intense unity which exists is the unity of God Who in this world of space and time makes Himself known to us in His threefoldness as Father, Son, and Spirit, Whose unity is a wonder, the mystery of which we shall only begin to fathom in that world where we shall begin to know even as we are known. Now I am wondering whether in discussing the desired unity of the Church we do not too easily take it for granted that we know quite well what unity means, that when we oppose our different ideas of what the Church's unity should be, it is certain that it must be one or other of them. What if the unity God wills for His

church be a unity which, like His own unity, we have not yet conceived in our minds? What if it be a unity which the Church has to become in fact in order that its members may begin to understand it in thought?

. . . this being in Christ cannot be realized in some secret enclosure of the life of the soul; it has an indissoluble relation to the external life of the Church, which has been born out of the historic act of God in Christ. . . . No faith can be without some order. God uses the Church in its poverty and disunion in order to join new members to the body of Christ, and as means of his Spirit. So this question is pressed upon us: have our thoughts about the activity of God been too narrow, too human—have we imagined an ideal of our own which does not fit in with the plan of God? Would He be willing to use also our disunion, which seems to us unbearable, for His purpose? Has He perhaps laid the foundations of His temple wider than we imagined? Perhaps He is at work on hidden ways also in this troubled and bewildering time. Perhaps He even may have some use for our little conferences, our very human enterprises, if we are careful to listen to His word and faithfully labor in our near and obvious tasks.

But when we see something of the vastness of His work, when we dimly perceive that He is even now acting in order to realize something of that of which the text speaks, we have to be very humble and not pretend to understand His ways. He may span the vaults of His cathedral wider and higher than human master-builders can attempt or imagine. The completion of the work we must leave to Him entirely, be it that it should please Him or bring it to fulfillment in history or reserve it for the new aeon, for the world to come. But we should be anxious to listen to His words. We should be grateful if He deigns to use us in some measure as His collaborators—use perhaps also our mistakes—for the attaining of ends that are hidden to us.

II. *Lund made progress toward the recognition that the central dynamic toward the unity of the churches is intrinsic in the church's Gospel.*

This assertion is made in rejoinder to the much publicized zeal of certain elements in the ecumenical movement which drew their energies and set their goal from the church's situation in a pagan world, and under the impulse of the church's evangelistic task. It is claimed that the proclamation of the Gospel suffers embarrassment because of the multiplicity of the churches and that the impact of the Gospel is partially destroyed by her many and not always harmonious voices. That there is empirical truth in this

charge is undeniable; but Faith and Order has not shaped its work out of a frenzied reaction to *that* particular and unhappy fact.

Representative rather of the best thought expressed at Lund are the two following excerpts. The first is cited from an address by Professor Edmund Schlink; the second is my own reconstruction of some extempore remarks of an American theologian who has over many years made solid contributions to Faith and Order studies.

God always desires His invisible act of grace to take shape in the lives of those upon whom it has been bestowed. The indicative of the divine act of solvation always carries with itself the imperative which demands obedience to the act of salvation. Since we have died with Christ in baptism, we should walk in newness of life (Romans 6:4). "Shall we continue in sin that grace may abound—God forbid. How shall we that are dead to sin, live any longer therein" (Romans 6:1)? For the baptized to remain in sin would not only be an anachronism but serious guilt. Yet that which applies to the baptized individual applies also to the community of the baptized: should we remain divided that unity become all the more powerful? God forbid. How should we who have known and confessed our unity in Christ want to live in division? With every justification it has already been stated at Lausanne: "We can never be the same again" (the Call to Unity). Have we really become different from what we were before?

We cannot declare the unity again and again and at the same time remain united. The indicative of the recognized unity contains at the same time an imperative to manifest the unity. We cannot be satisfied to find the unity of the churches merely in the common belief in unity. Such limitation would mean a docetic conception of the Church and an indefensible "spiritualism." For the Body of Christ is always simultaneously a visible community of its members in Word, Sacrament, and Ministry.

We cannot comfort ourselves either by saying that the multiplicity of our churches is the organically-unfolded wealth of the Body of Christ according to the Pauline statement on the diversity of the gifts of the Spirit. We are not allowed to equate this multiplicity with the divided churches today, because the Church as Christ's Body is constituted through the communion with the Body of Christ in the Holy Supper, and where there is no communion at the Holy Supper, there is not true organic diversity but disorder and shame.

Nor may we retreat into our own denominations, because we cannot forget that we have met brethren from the other churches whom we have recognized as members of the *One* Church.

"I feel under necessity to play whatever role I can in the Ecumenical endeavor as a response of the obedience of Faith. For I, along with fellow Christians of all groups, confess that 'I believe in one Holy Catholic and Apostolic Church.' If Faith without works is dead it is no less dead in relation to *this* article of Faith. If I really believe in Christ's Church (. . . and His church here on earth, not only in Heaven) as one, Holy, Catholic, and Apostolic—then I must labor to help toward whatever realization of this Church God may grant us."

III. *The Faith and Order endeavor is its own excuse for being.*

The value of Faith and Order lies precisely in its refusal to judge itself or to consent to be judged by other canons than these: It exists as a device for stimulating theological inquiry and for the maintenance of long range continuity and inclusiveness in such inquiry; it supplies a meeting ground where the churches may openly and unabashedly engage with common theological problems, and to bring to bear upon them specifically theological methods and materials; it constitutes a solvent for all pretension to theological absoluteness; it provides an intra-ecclesiastical situation peculiarly rich in opportunities for listening to what the Spirit says to the churches.

The Union Church

Roy L. Winters

IT IS not gross exaggeration to say that there are almost as many opinions about the union church as there are thinkers. At one end we have this: the union church is a splendid example of local ecumenicity. One standing at the other extreme might cry aloud, "The union church is fit only for the axe."

The writer wonders whether it is necessary to hazard a guess at a definition of our subject. We are suggesting that the union church is an ecclesiastical arrangement by which two or more congregations own a church edifice and other property conjointly and hold it as tenants in common.

From this general statement, which for us connotes the participation of a Lutheran and Reformed congregation, the historian can almost give his imagination free rein to cover the possible combinations in administration and functions: common cemetery associations, with or without incorporation; common ownership of buildings, with joint or separate incorporation of congregations; denominational or union Sunday Schools, union men's and women's auxiliaries; and finally, union young people's groups where the nicety of worshipping and working together may dissipate the demand to carry the Gospel to Africa or chill the noble challenge of full-time Christian service.

I. THE PAST

There is a strong temptation to link the American union church with the Prussian Union of 1817. In the celebration of the Three Hundredth Anniversary of the Protestant Reformation, King Frederick III of Prussia ordered the Lutheran and Reformed Churches of his realm to merge into one ecclesiastical body. In the official decree the new venture is described as follows: "A Union in which the Reformed Church should not go over to the Lu-

theran, neither the latter to the former, but should form one renewed and revised evangelical Christian Church." Large numbers of members of this new Evangelical Church emigrated to the United States and settled in the Middle West. In time they formed an ecclesiastical body known as the Evangelical Synod of North America. In 1934 their descendants joined with the German Reformed Church to establish the Evangelical and Reformed Church.

The Prussian Union of King Frederick was a well-intentioned but an unfortunate attempt to bring together friends of a positive faith within both confessions. The Reformed were thought to have abandoned the doctrine of absolute predestination, and the Lutherans that of the real presence. C. R. Hagenbach, a theologian of the day, remarked, "But it is plain that a union which merely cancels differences and destroys one zero by another is neither real nor satisfactory." The Union only served to bring into still greater prominence the confessional differences. This appeared especially when the attempt was made to formulate a common liturgy; it proved to be too Lutheran for the Reformed and too Reformed for the Lutherans.

Strange as it may appear, the Prussian Union drove men to the study of confessional distinctions, and thus served to revive the differences which had gradually faded away. It is not too much to say that the confessional movements which appeared in both the Reformed and Lutheran Churches about a century ago began to spawn during the days of the Prussian Union. It is apparent then, that the theological tendencies which grew out of the merger of these two groups in Prussia were inconsistent with the rise of the union church. For this reason, it is incorrect to place the origin of the strange American child in the Prussian Union. In addition, the element of time stands against this inference. The first union church in America was Old Goshenhoppen in Montgomery County, Pennsylvania, organized in 1732. By 1820, three years after the formation of the Prussian Union, 85 of the present 175 union congregations in the Ministerium of Pennsylvania had been formed. If there is any connection between the Prussian Union and the American union church it is found in a subtle en-

couragement; 65 union churches came into being between 1820-1860.

Convinced that the Prussian Union is not the matrix from which the union church has come, we ask, what then is the origin? It is found in conditions resulting from historical events: the fiery religious persecutions of Catholic rulers in the Palatinate; the dire distress of two generations of wars, especially the terrific ravages wrought by the armies of the French Monarch, Louis XIV. The military incursions of the French forces left cities like Manheim, Worms and Heidelberg in ruins.

Confronted by common tribulations the two groups drew closer together. In their mutual sufferings they forgot their differences. Already harassed by religious persecutions, the inhabitants of the Palatinate now became economically impoverished. Under their common distress they soon discovered that their theological differences were after all not so sharp as they had supposed. The Lord's Supper and eternal reprobation, once so divisive, now remained open questions.

Under these difficult circumstances the Lutheran and Reformed were sometimes compelled to share their church property and even to worship together. The pattern for this practice was supplied by the *simulaneum* (sometimes referred to as *simulankirchen*). According to E. Sehling (*Schaff-Herzog Religious Encyclopedia,* X, p. 431) the term *simulaneum* connotes the simultaneous right of two congregations of different confessions to the same ecclesiastical foundation, especially the same church building or the same churchyard. This condition arose repeatedly in Germany, and notably in the west and southwestern portions of this nation, especially between the Peace of Augsburg of 1555 and the Peace of Westphalia of 1648.

Various causes have been ascribed for the rise of the *simulaneum*. Among them are the confiscation by Protestants of large portions of church property after the Peace of Augsburg; these were later restored to the Roman Catholics by the Counter Reformation. The frequent conversion of ruling princes from Protestantism to Catholicism or vice versa played an important part;

likewise, the changes of religious affiliation following the Thirty Years' War cannot be entirely rejected in an attempt to account for the rise of the prototype for the current union church.

Before leaving the European background for the union church, it is necessary to recognize another strong element that came forward before our forefathers left the Palatinate for the American wilderness. It is the movement known in church history as Pietism. This was a reaction against the coldness of church life, the bitterness of dogmatic polemics, and the feeble evidences of the Christian life, all marks of German Protestantism in the early years of the seventeenth century. Many of the readers remember that the Pennsylvania German ancestors usually brought three prized possessions: a copy of Luther's Bible; Johann Arndt's "Wahres Christenthum"; and either the Heidelberg or Luther's Catechism. No one would deny that the influence of pietism brought the two groups closer together and prepared their souls for the experiences in the New World, including the economic necessity of sharing the same house of worship.

The rise of the union church should be considered in two time-areas: first, from 1732 to 1800, during which period 66 union churches were formed. Professor A. R. Wentz, who made a study of the relationship of the two groups in 1933, calls attention to the contributions made by the economic, social and religious conditions of the period. For example, the second generation of German immigrants to Pennsylvania were poorer in this world's goods than their predecessors. It is noted, also, that because of their common background and language it was natural that there would be much inter-marriage between the Lutherans and the Reformed. Moreover, the period was marked by a widespread disregard for religion. There was, likewise, an indifference to doctrine, which toned down the denominational consciousness and cooled the zeal for separate houses of worship. It is obvious that in this early period union arrangements were effected as the result of distressing conditions rather than because of historical events or movements.

We ask ourselves next about the rise of the union churches during the first half of the nineteenth century. This movement has

a parallel which sought to combine the two churches into a new organization.

The movement for organizational union was stimulated by the friendship which existed among the early leaders of the two groups. The cordial relationship between Muhlenberg and Schlatter stands out as a symbol for both churches, and as a beacon light to those who followed them in attempting to effect a closer organic union.

Early in this movement we meet the *Evangelical Magazine*. One of its backers, Pastor J. H. C. Helmuth, asked the Reformed Synod to support the publication, and the Synod responded "that it be earnestly recommended to the ministers and elders to accede to this request."

The next gesture was communion fellowship. The Ministerium resolved that "in case of necessity it might be given to any Protestant in good standing if he can not have the services of his own pastor."

Another example of mutual interest was the establishment by Lutheran and Reformed ministers in the Susquehanna Valley of a short-lived unofficial conference whose purpose was mutual edification and the fraternal discussion of theological subjects.

The next cooperative venture was the publication of the "Union Hymnal"—*Gemeinschaftliches Gesangbuch*. The first edition appeared in 1817 with the recommendations of the Ministeriums of Pennsylvania and New York. The second edition carried the recommendation of the Reformed Synod. So far as we have been able to ascertain this union hymnal ran to six editions.

Another factor in preparing the way for the proposals of union was the quickening spirit of the 300th Anniversary of the Protestant Reformation. Fired by the example of the Prussian Union, the Ministerium resolved "that the German Evangelical Reformed Synod, the Moravians, the English Episcopal and the Presbyterian Churches be invited by our President to celebrate the Reformation with us." In the festivities that took place union sentiments were warmly expressed. Pastor David F. Schaeffer, of Frederick, Maryland, emphasized the fundamental agreements of

all of Luther's and Zwingli's opinions except the fatal one of the Lord's Supper.

The interest emerging from the Reformation festival led immediately to plans for a union seminary. The movement was frustrated because of deterrent influences coming from both sides. An unfortunate remark came from the lips of Lutheran Pastor Christian F. Endress. He declared, "Let the Reformed people cook their soup on their own fire."

The developments to this point provided stimulus to the union proposals and negotiations which were carried on for fifteen years —1822-1837. Strange as it may appear in our own day, the initiative a century ago was taken by the Lutherans. It is not the province of this paper to explore the details of this intensely interesting movement of our common history. Suffice it for us to say that the movement failed. Even after the defeat was admitted there were still union publishing ventures, including papers and periodicals.

Donald Herbert Yoder, who has made a special study of the period, lists the following reasons for the failure to unite the two denominations: (1) lack of definite planning; (2) the poor success of the Prussian Union; (3) the influence of denominational synodical movements; (4) the confessional reaction in the Lutheran Church; and (5) the revival of the distinctive Reformed Church spirit which culminated in the Mercersburg Theology.

This recapitulation of the unionistic tendencies is essential to an understanding of the rapid rise of the union church. From 1801-1860, 84 union churches were established. This is the high arch in their appearance. It is significant that, during the period when the negotiations for merging were at flood tide, the largest number of union churches was produced.

If you will consult the table on page 25 of the *Study and Survey of the Union and Rural Congregations,* published by the Ministerium in 1944, you will observe that 31 union congregations were formed from 1861-1900, and only one in the half-century just closed, namely, St. Paul's Lutheran and Reformed Church, Adamstown, in 1912. From this we can conclude that the union church, as a growing institution has passed its zenith.

In its day the union church served a salutary purpose. Its pietistic spirit stood against the inroads of infidelity and irreligion. Its evangelical faith opposed the threatening invasion of cold rationalism. Its use of the German language in liturgy and sermon did much to preserve the mother tongue. Conversely, the belief that the Gospel was a little more holy when proclaimed in the language of the German ancestors did much to drive multitudes of young people from the churches of the fathers to the English speaking congregations.

II. THE PRESENT SITUATION

For our consideration, the present situation shall begin with 1945. On April 13 of that year, thirty-two pastors met in the Abraham Lincoln Hotel, Reading, Pennsylvania. They were officers and pastors of the Evangelical and Reformed Church, the Central Pennsylvania Synod of the U.L.C.A., the Maryland Synod of the U.L.C.A., and the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States.

The group prepared a uniform report containing six points of agreement. These were to serve as a starting point for the future operation of union congregations. Having been unanimously accepted, the items agreed upon were recommended for adoption to the conventions of the participating church bodies. (See 1945 *Minutes* of the Evangelical Lutheran Ministerium of Pennsylvania, p. 104.)

What happened at the various synodical gatherings is a revelation. The Ministerium adopted the entire plan. The Central Pennsylvania Synod received the report as information. So far as we have been able to learn, the Synods of the Evangelical and Reformed Church did not present the reports.

The second factor in the present situation pertaining to the union church finds its motivation in the Joint Commission on the Welfare of the Union Church, established in Reading, Pennsylvania, on November 23, 1948. A rather sharp statement from the late Paul J. Hoh, that the rural Church Committee of the Ministerium lacked the courage to tackle the union church problem,

led to a joint institute held in Zion (Red) Church, near Schuylkill Haven, Pa., on November 9, 1948. At a meeting called to evaluate this gathering, it was decided to establish the joint group, known as The Joint Commission on the Welfare of the Union Church. Its purpose is to study such subjects as history, theology, sociology, administration, pastoral ethics, worship, liturgy, music, parish education, and the literature of the union church. The three joint institutes, held in Jacksonville, Washingtonville, and Farmersville, considered the historical background and the practical subjects of worship and stewardship in the union church.

In the field of church administration, the commission took an active part in the negotiations which led to the sale of the equity of the Reformed congregation at New Jerusalem, near Hellertown, Pa. After the property became the sole possession of the Lutherans, the Reformed group merged with a neighboring congregation.

Out of these contacts arose a desire for an official statement of policy on the union church. Accordingly, a statement was prepared for adoption by the Central Pennsylvania Synod, the Ministerium, and the constituent synods of the Evangelical and Reformed Church. (See 1951 *Minutes* of the Evangelical Lutheran Ministerium of Pennsylvania, p. 134.)

How did this fare? It was unanimously adopted by the Central Pennsylvania Synod and the Ministerium. Not one Synod of the Evangelical and Reformed Church adopted the report in full. A hard-headed church administrator might throw up his hands in horror, but not so the realistic student of the union church. He wants to find reasons why the Lutherans would like to leave the low-vaulted past, and why the Reformed group cherishes an institution that, historically speaking, has passed its day of hope and glory.

In historical retrospect it is observed that, while both groups emerged from a German background, they developed two distinct branches of evangelical Christianity. They met in the Rhine Valley of Germany, but they never coalesced. They lived intimately in America, but they never became one body. This is significant be-

cause the Reformed merged with the Evangelicals of the Middle West in 1934; and currently negotiations are under way to combine the Evangelical and Reformed Church with the Congregational-Christian group.

The original key to this dilemma is found in Zurich and Wittenberg. In Switzerland Zwingli, a forceful parish priest, sought to rid the existing church of its abuses. In Germany, Luther had difficulty in finding peace with God under the erroneous theological concepts which had crept into the conduct of the medieval church. The priest was a reformer; the professor, a sinner seeking salvation.

While this difference in approaching the task of the church will always be felt in the two groups, there is another factor which needs to be recognized, namely, the theological endeavor of the second half of the nineteenth century. The modern Reformed theological development began with the efforts of Frederick Augustus Rausch, Philip Schaff, and John William Nevin. Known as the Mercersburg Movement, the theology springs from the incarnation of Jesus Christ. It follows very naturally that the emphasis of worship, preaching and church life is placed upon Christian nurture. The Child of God shall grow in grace and the knowledge of God.

The next step on the Reformed side was the triumph of liberalism in the 1890's, at the Lancaster Seminary under the leadership of Prof. William Rupp. The Mercersburg theology was swept off its feet and the way was cleared for the social gospel. Rauschenbuch and Horace Bushnell now became the champions in place of Schaff and Nevin. When the author of this paper consulted Dr. Charles E. Schaeffer about the present temper of theology in Reformed circles, he was informed that during the last quarter of a century many have surrendered liberalism in favor of neo-orthodoxy.

On the Lutheran side, the confessional movement, which paralleled the Mercersburg theology, was headed by William J. Mann and Charles Porterfield Krauth of the Philadelphia Seminary. They held the confessions in reverence as true expositions of the Word of God. In contrast to the incarnation of Jesus Christ, which served as the starting point for the Mercersburg theology,

the atonement supplied the center for the Lutheran Confessional Movement. On the one side Bethlehem and the Christian nurture; and on the other hand, Calvary and forgiveness—these are the modern keys to an understanding of the present developments in both groups.

But it could not be expected that the Lutherans would be spared from the inroads of liberalism. Such a movement is known as American Lutheranism with Samuel Schmucker, the first president at Gettysburg Seminary, as leader. Feeling that the Augsburg Confession erred in some points that were not fundamental, Schmucker became greatly interested in Christian unity. Among those who supported Schmucker was Benjamin Kurtz who denounced all formalism and attacked the Augsburg Confession. The "Definite Synodical Platform," circulated in 1855, proposed that certain articles of the Augsburg Confession be omitted; among them were baptismal regeneration and the real presence of the body and blood of Christ in the eucharist.

The successor of Dr. Schmucker at Gettysburg Seminary was Dr. James Allen Brown, who was opposed to the liberal Definite Synodical Platform. The support given him by the professors and alumni of the Seminary prevented liberalism from becoming deeply rooted. As a result confessionalism won the victory on the Lutheran side. This particular outcome of the theological tussle had a profound influence upon the attitude of the Lutherans toward the union church. It is significant, however, to note in passing that even though the Reformed group succumbed to liberalism there was no division in this group. In the Lutheran Church, where confessionalism prevailed, there was a sharp split into the General Council and the General Synod. This break might be explained by the difference which results from emphasizing preaching at Gettysburg and the liturgy at Mt. Airy; however, to these factors must be added the scorching embers of the Definite Synodical Platform.

This divergent theological development explains, in part at least, the two distinct attitudes toward the union church. Because of the triumph won by the confessionalists in the Lutheran camp,

the emphasis was placed upon the individual Christian who must get right with God, and as a result of this divine relationship he becomes interested in and concerned with the circumstances and distresses of his fellowmen. This approach accounts for the social lag of which the Lutherans are sometimes accused. Because liberalism replaced the Mercersburg theology, Christian nurture rather than individual salvation became the basic concern of the Reformed brethren. This explains the fact that the Reformed Church is more interested than the Lutheran Church in community improvement, civic betterment and social amelioration. To the Reformed it is clear that the church is the leader in this all-inclusive program. For this reason it is difficult for them to see why two congregations cannot join their forces and intensify their efforts by operating from one strong local fort. To many minds, including Christian leaders, this thinking is logical and warrants acceptance. Its fallacy, however, lies in the dangerous temptation of substituting Protestant strategy for the salvation wrought by our Lord on the Cross.

III. THE FUTURE OF THE UNION CHURCH

Unless religious persecution returns and/or economic distress descends upon the American scene, the chances for the formation of additional union churches are meager. Because of the different theological approach, which apparently will not readily be resolved, there is a strong likelihood that the majority of the Lutherans will not champion the union cause, while among the Reformed there is a tendency to cherish the present situation and adorn it with the history of 200 years. At a recent meeting of the Joint Commission it was stated that more than 98 per cent of the pastors in the Lutheran Ministerium of Pennsylvania favor the denominational program. On the other side, a paper read at the Spiritual Conference of the Evangelical and Reformed Church, at Cedar Crest College, Allentown, Pa., on August 3, 1949, opens with the statement that "it shall be my purpose to say a good word for our union churches." Its author, the Rev. William Rupp, regards the

union church as the "best single evidence of cooperative Christianity at the grass roots."

But it must be recognized that the future of the union church is also conditioned by a human factor, namely, psychology. This quality is subjective and, therefore, is rather closely related to liberal theology. Because of this vital connection it can be said that the Reformed attitude is governed by liberalism and psychology, while the approach of the Lutherans is tempered by history and confessional theology. But the case is not so clear cut. Lutheran leaders and pastors may be motivated by these principles, but it is safe to say that the rank and file of their adherents are rather innocent of these doctrines.

What is the particular psychological factor that hangs over the union church like unto the sword of Damocles? It is the desire to retain the status quo. Two hundred years of working together, or even a century of cooperative effort, has wrought a determined resistance to change. The cemeteries adjoining these union edifices have become sacrosanct. The accustomed way has also proved the easy path. The multiplication of ministerial acts with its steady flow of perquisites for the pastor is not nearly so difficult an assignment as the organization and supervision of an ever expanding congregational program. Moreover, it is also cheaper. The outlay in money for a building owned and operated by two congregations, having pastors on part-time service, is not nearly so large as one would expect in a single congregation that has called its own pastor on full-time. No one attempting to negotiate in a rural church perplexity can turn his back on the status quo intensified by the pressure of the easy way and the lower expenditure of funds.

We have now observed the union churches from the viewpoint of history, theology, and psychology. What of the future? Does it lie in the perpetuation of the ways of the fathers and its own poor response to the appeals of the Kingdom? In 1951, for example, 52 congregations out of 175 in the union arrangement paid their apportionment in full to the Lutheran Ministerium of Pennsylvania, while 45 union congregations met their Lutheran World Action quotas. In all fairness to the congregations in this situation, how-

ever, we add that in practically every instance, the union church is a member of a multiple-congregation parish.

But we press for an answer to our question whether anything can be done about the union church. The reply is definitely positive, but it is not to be found in the cruel demand that the union church must be cut asunder, nor in the soothing conviction that the union church shall not be disturbed because of its local ecumenicity.

The changes which can be made in any union situation are dependent upon local circumstances. We think first of the arrangement where one congregation, because of aggressive leadership or for other reasons, has far outstripped its partner. On the territory of the church bodies participating in the Joint Commission there are approximately fifty instances where the membership of one group has dropped to below fifty active members. In such cases the smaller group should disband or merge with a neighboring congregation.

The second possibility is the exchange of buildings. This method can be employed where the congregations are of about equal strength. Patient negotiation is required, for the four congregations concerned will have to decide whether the two Lutheran congregations shall combine and use one building, or whether a Lutheran and a Reformed congregation shall merge and retain their building.

A third category carries the student into a difficult situation. Here we discover two struggling congregations in the union set-up. The unhealthy condition has arisen because of poor leadership, family feuds or depletion of the field for various reasons. It is obvious that a situation of this character cannot be solved by separating the two congregations; rather they can be merged with the new group becoming either a Lutheran or a Reformed congregation. If this is not feasible, the present arrangement can be retained with the auxiliaries functioning as union groups.

Another possibility is the dissolution of the union arrangement. This step should be motivated by a condition far beyond the inability to get along with the other group, especially so in these days of exorbitant building costs. The preliminary plans for dis-

solution should call for a rather exhaustive study of the congregation that is stepping out to ascertain the financial strength necessary to construct a new church plant and to operate it. This study should take into consideration also the potential growth. In other words, can the community concerned support another church, and is there need for it?

The last suggestion has to do with the retention of the union arrangement with equal emphasis upon the denominational programs. In many instances this is the reasonable first step looking toward final dissolution. It calls for additional leadership, a larger stewardship response, a fuller program of parish education, and the organization of additional auxiliaries either on a parish or congregational level. This move should be graciously received by the denominational leaders of both groups.

As we conclude this study, what impressions abide? Realizing that the youngest union church is now forty years old, it is safe to assume that unless unforeseen circumstances descend upon us, we will probably not add another new union congregation to the roll of the Ministerium of Pennsylvania. The next impression flows from the divergent theological development. Confessional theology for the Lutherans and loyalty to the church which can be associated by love for the historical has brought this group to a strong denominational program. For the Reformed, liberal theology implies emphasis upon social service and community life. In the union church especially this attitude finds expression in the desire to perpetuate the present situation by the cooperation of the two congregations.

Putting it bluntly, the Reformed feel that they can build the Kingdom by working with the Lutherans. On the other hand, the Lutherans are of the opinion that they can usher in the Kingdom by fuller response to their denominational program. So we are charged with denominationalism on one side and with unionism on the other. As in so many cases the true consideration lies in the via media, the middle road.

Pastoral Counseling and Lutheran Theology

William E. Hulme

THERE is a growing interest among the churches in pastoral counseling. This emphasis has had its origin more in clinical psychology than in the theological heritage of the Church. As a result there has been little attempt to incorporate the theology of the Church into the pastoral counseling movement. Yet our Lutheran theology has unlimited resources for the pastoral counselor. In the doctrines of justification, sanctification, and the means of grace the pastoral counselor has at his disposal the therapy of religion for the fundamental problems of the human personality.

THE DOCTRINE OF JUSTIFICATION

When the clinical psychologist reaches the bottom of the varied neuroses of the human personality he usually finds the presence of guilt. Where the counselor meets his fundamental problem, Lutheran theology offers its fundamental doctrine as the solution.

The feeling of guilt may be focused upon one particular area of life and be known as the guilty conscience. It may also spread itself thinly over life as a whole and be known as the inferiority complex. If we examine the feeling of guilt in either its concentrated or diffuse form we see that it is composed of two ingredients: a sense of failure and a dread of consequences. Inwardly we all know that we have failed to live up to expectations—our own, other people's, and ultimately God's. We also know both from internal and external witness that we live in a moral world and there must be justice. This means we will have to face the consequences for our failures.

The doctrine of justification by grace is based upon the doctrine of the atonement of Christ. To counteract the two compo-

nents of the guilt feeling the atonement has its two phases: the active obedience and the passive obedience of Christ. In his active obedience Jesus satisfied the human need for perfection. He redeemed the human failure begun in Adam and continued unabated in all the sons of Adam. As the Second Adam he overcame temptation and as the son of man he fulfilled the requirements of the law. This phase of the atonement has too often been neglected. He lived for us before He died for us. He is the Savior from the sense of failure.

In the passive obedience of Christ we see God Himself sharing the sufferings of his children in order to redeem them from these sufferings. In His crucifixion Jesus fulfilled the universal need of man for an atonement. Because the dread of consequences is based upon the demands of justice, these demands must be satisfied for any genuine release from guilt. The animal sacrifice was a feeble attempt in this direction and brought a temporary peace of mind. In his bitter agony and death Jesus actually took the feeling of guilt upon Himself and endured to their full intensity the anxieties of the forsaken.

The atonement of Christ releases the guilty from the demands for self-atonement. Many of the symptoms of the troubled personality are really self-inflicted punishments which result from the need for evidence by the guilty that he is suffering for his shortcomings. Because he feels unworthy of the good in life he may subconsciously bring about his own failures, torture himself with obsessive fears, or enslave himself to a rigid and compulsive pattern of self-denial. Those who profess to believe in the atonement of Christ may continue to practice self-atonement to maintain their peace of mind. They have not yet been set free and are in need of counsel or they will become increasingly enslaved by the yoke of bondage.

The doctrine of justification satisfies the need of the human personality for acceptance. In fact justification means acceptance. The doctrine also satisfies the need of the guilty to be accepted as he is: it is justification by grace. The doctrine becomes effective as we trust in it: it is "through faith."

Justification by grace was a counseling experience before it became the doctrine of the Reformation. Under the guidance of his pastor, Johan von Staupitz, Luther rediscovered this doctrine as his release from his mental anguish of guilt and fear. No pastor who has ever witnessed the power of this doctrine and led another Luther out of his prison house of guilt into the free air of redemptive grace can ever doubt that it is fundamental not only to our system of theology but also to pastoral counseling.

THE DOCTRINE OF SANCTIFICATION

There have been many protests lodged against any mingling of sanctification with the justification process. Lutherans have always insisted that such mingling interfered with the biblical teaching of *sola gratia.* From our understanding of the human personality we can see that any such mingling works against the sanctification process also.

Jesus gave us a goal in sanctification when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The goal of the ministry according to Paul is to "present every man perfect in Christ Jesus." The Greek word for perfect, *teleiow,* means perfect in the sense of complete or mature. Any doctrine of theology that shows the way to maturity must surely be a valuable resource for counseling.

On the side of ethical perfection the doctrine of Christian liberty emphasizes the importance of the motive in our conduct. It is not only *what* we do or do not do but *why.* The only acceptable motive according to the Scripture is love. Jesus summed up the whole law in this: "Thou shalt love the Lord thy God . . . and thou shalt love thy neighbor." According to the psychology of personality one who is emotionally immature is egocentric. The only way he can grow is that he center his interests and affections on someone or something outside of himself. The opposite of self-centeredness is love. The more one is able to love the more he develops those qualities of integration and of adjustment to reality that mark the mature person. From both the ethical and the

psychological points of view therefore love is the way to perfection both in purity and in maturity.

The problem before us is how to generate this love. Here is where the doctrine of justification comes in. The atonement demonstrates the love of God for us and draws from us a love in return. "We love Him because He first loved us." Each time the sinner is drawn to the cross in new repentance he gains a deeper appreciation of the gift of forgiveness. This ever increasing gratitude for the righteousness which is imputed unto him becomes the motive in his own righteousness. Because he knows that he is accepted of God by grace his tension is released and he is free to love.

If our sanctification is allowed to become confused with our justification then our motive for pleasing God is no longer one of love and gratitude but one of earning and deserving. Hence we have the entrance of a self-interest motive into our living which is a deterrent rather than an incentive to growth. Justification must come first and be entirely separated from sanctification, since the sanctification process is dependent upon the mind-set which results from the justification experience.

People with problems are often lacking in close personal relationships with other people, their problems often originating in the lack of this close relationship with their parents. Due to the usual presence of guilt they feel separated also from God. When this barrier of guilt is removed through the justification experience they are brought into an interpersonal relationship with God which gives them security and inspires them with confidence even more than would an ordinary human relationship. Whenever the feeling of guilt returns however the separation from God also returns. Again it is evident that the justification experience must precede that of sanctification to make either of them possible.

According to the psychology of personality an individual needs a goal around which to integrate his life if he is to mature. Not only a goal is needed, however, but the right kind of goal. The devil is thoroughly integrated, and some of his earthly henchmen are not far behind. The doctrine of sanctification has its goal for living in God Himself—one that is worthy of the complete devo-

tion of a human life and able also to hold this devotion for a lifetime. Paul testified on several occasions to his own unification around the person of God in Christ: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "For me to live is Christ." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." When one reaches this degree of Christ-centered living, his personality is well on its way to becoming complete and made whole.

THE MEANS OF GRACE: THE WORD

Although the Bible itself is the sourcebook for Lutheran theology rather than an article of theology, it is the theological doctrine concerning the Bible that presents a plan for using the Bible in pastoral counseling. According to the doctrine of the means of grace the Bible is the means through which God communicates with man. The purpose of the Bible is strictly functional; it is a means to an end and not an end in itself.

We can compare the use of the Bible as a means of grace to an electric circuit. God is the source of the current; the Bible is its conductor and the individual is the recipient. Unless the conductor is connected at both ends there is no circuit and the conductor is useless. A live circuit in the use of the Bible would mean that God is at one end speaking and man is at the other end listening.

The pastor is the director of the circuit. As a scientist of the Scripture, rightly dividing the word of truth, he is able to select the passages which apply to his counselee's problem. He may assign these passages as homework so that the counselee will hear God speak to him where he needs it most. By explaining the practical application of the doctrine to his problem, the pastor may create within the counselee the desire to engage in this homework. Using the Word in this manner actually exposes an individual's mind to a divine influence which in turn will have its effect on his thought

processes in the future. The counselee will see that getting power and wisdom from on high means an obligation on his part of a practical investment of his time and interests with the means of grace.

This use of the idea of a circuit has the obvious shortcoming of giving the impression that the use of the Bible as a means of grace is as mechanical a process as is its humble analogy. The doctrine of the Word as a means of grace dare have no more of an *ex opere operatum* interpretation than the doctrine of the Sacrament. This is made clear in the article of the Augsburg Confession concerning the office of the ministry: "For through the Word and Sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel." We do not use the means of grace to control God; rather He uses them to communicate with us. Our use of the Word is a matter of putting ourselves in position to be influenced by the means God has chosen to reveal that part of Himself that we are capable of at least partially comprehending.

The fallacy of any *ex opere operatum* interpretation is evident in the fact that intellectual comprehension is not at all the same as a reception of revelation that affects the entire personality including the will. Before the latter can occur the comprehension of the Word must extend "from the head to the heart" and the manner in which this is effected is bound up in the mystery of the relationship between the Spirit "who worketh faith when and where it pleaseth God" and the human will. Yet even our faith is preceded by His grace; and in our obedience the accent remains upon his initiation.

The use of the Word as homework in the counseling relationship cannot be separated from the counseling process itself. In the sensitive condition of soul which usually characterizes people with problems, the counseling process—the mutual communication between counselee and counselor—may definitely be a contributing factor in the transfer of the Word from the head to the heart. Besides joining the counseling process into the circuit in which the Spirit works when and where it pleases God, this relationship of

counseling to the Word is a specific instance of the relationship of the office of the ministry to the effective use of the means of grace as it is described in the Augsburg article: "That we may obtain this faith, the office of teaching the Gospel and administering the Sacraments was instituted."

People with problems who use their Bible as a means of listening to God are killing three birds with one stone. Because their emotions are usually undisciplined they have much difficulty in concentrating. In attempting to focus their thoughts on a Bible verse they are engaging in an exercise in mental discipline which, in spite of the difficulties involved, will ultimately result in greater discipline and relaxation.

Secondly, the words of the verses themselves convey wholesome thoughts to the reader. Concentrating upon their message interrupts whatever tendency one has toward a negative way of thinking. As pump-primers for the thought patterns that constitute healthy-mindedness they are a literal carrying out of Paul's program for peace of mind: "Whatsoever things are true . . . honest . . . pure . . . lovely . . . of good report . . . think of these things . . . and the God of peace shall be with you."

Finally, people with problems need most of all to listen to God. Often their problems are aggravated by the fact that they do not feel close to Him. By focusing their attention upon Him and what He is saying to them, they are putting themselves in a position to experience this presence. The thought that God is behind the words of the Scripture verse fortifies its effect upon the listener. The result is that these periods of listening can become not only highly therapeutic but also most enjoyable. The pastor who uses the means of grace as homework in his counseling will be confronted with results that will make him wonder if the counseling was not subservient to the homework rather than the homework to the counseling.

THE MEANS OF GRACE: THE SACRAMENT

From the study of psychotherapy we know that guilt feelings which have any age or depth are extremely difficult to discharge

and even when they are discharged they may return upon minor provocation. Also we are continually operating our lives in ways that create new guilt feelings. Christ was aware of all this and instituted the Sacrament of His Supper as a reinforcement of the doctrine of justification for the removal of guilt. Even as the doctrine of justification is based upon the atonement, so the Sacrament of the Altar is in effect a dramatization of the atonement.

The Lord's Supper offers the tangible as a buttress for the intangible. Bread and wine can be seen and tasted; their distribution is connected with a historical event; the scene in the upper room can be visualized and re-lived. According to our Lutheran theology the bread and wine are not only tangibly perceived but also carry with them the actual elements of the atonement: the body and blood of Christ—thus signifying that the forgiveness of sins is received into the very substance of the soul. To make the reassurance of the Sacrament more effective the ceremony is preceded by a reëvaluation of our need for forgiveness. In the confessional service the communicant examines his life to identify the sin within him, that no vestige of guilt may remain uninfluenced by the reassurance of the Sacrament, that his peace of mind may become an increasingly permanent possession.

The doctrine of the Lord's Supper readily ties the pastoral counseling program into the worship program of the Church. In so doing it prevents us from thinking of pastoral counseling as an isolated area of the ministry. It can substitute for no other activity of the ministry and its success is dependent upon the entire program of the ministry. The theology that unites pastoral counseling with the total ministry is united with it also in its purpose. Working together they can be an unbeatable combination for the relief of human problems.

Notes and Studies

LUTHERAN MISSIONS IN NORTH AMERICA: SOME SPECIAL CHAPTERS OF ITS HISTORY

Albert A. Jagnow

LUTHERAN MISSIONS TO THE AMERICAN NEGRO

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: My mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept (Song 1:5-6).

In 1619 some Dutch traders sold the first African slaves to English settlers at Jamestown, Virginia. The last slave ship came to America in 1862. In spite of hardships the darkies flourished. Through the years they increased to more than thirteen million, which is about 10 per cent of the population of the United States today. The religion which they brought with them from Africa was Voodooism and black magic. Emotional, adaptable, tough, faithful, and sometimes highly gifted, the slaves who came to these shores became a new race: the American Negro. When slavery was ended, the Negro found himself without property, without education, and with little religion.

After the Civil War, from about 1865 on, the "Black Churches" arose, i.e., churches organized especially for Negroes. Today organized Negro churches claim a membership of about 8 million. These are distributed as follows: Baptist 4½ million; Methodist 2½ million; Roman Catholic, about 300,000; Presbyterian, about 35,000; Episcopalian and Congregational, about 30,000; Church of God, about 25,000; and Lutheran, about 22,000.

In the last six years about 20,000 Negroes were graduated

from colleges and universities. About 250 received the Ph.D. degree. In the professions there are about 66,000 Negro teachers, 17,000 preachers, 3,500 doctors, 1,600 dentists, 6,000 nurses, and 1,000 lawyers. About one million Negroes operate their own farms, and own their own homes. They have given America great scientists like Professor George Washington Carver, great educators like Booker T. Washington, great musicians like Roland Hayes and Marian Anderson, great writers like Paul Lawrence Dunbar, great statesmen like Ralph Bunche of the United Nations.

From earliest times to the present many predominantly white congregations had Negro members. But organized Lutheran mission work among Negroes came later. In 1877 the Rev. J. F. Doescher of the Missouri Synod began missionary journeys through Arkansas, Alabama, Mississippi, and Louisiana. In these states missions were soon founded. This work was taken over by the Synodical Conference, and has grown tremendously. Today it numbers about 114 congregations in Negro communities in 24 states, with about 15,000 baptized, and 9,000 confirmed members. A Negro junior college and seminary have been established at Greensboro, N. C., and an academy has been opened in Selma. Alabama.

In 1885 the Lutheran Church of the Redeemer was organized in Washington, D. C. Today this belongs to the United Lutheran Church in America. Since then six other congregations have been organized in Negro communities. These claim about 4,000 baptized, and 2,100 confirmed members. In addition the ULCA ministers to Negro and mixed congregations in the Virgin Islands, where work was originally begun by the Danish State Church in 1666; and to a very large congregation of like racial strain in New York City.

The work of the American Lutheran Church among Negroes began when St. Philip's Congregation was founded in Baltimore, Maryland, in 1890. The Rev. H. F. Richards was superintendent of this work for twenty-nine years. From 1915 on a number of Christian day schools and mission chapels were opened in the "Black

Belt" in Alabama and Mississippi. Since Christian day schools did not seem to develop into congregations, the policy was changed about 1940. Now every effort was made to establish churches, while the emphasis on day schools became more incidental. The Alabama Lutheran Bible Institute cooperates with Alabama State College (Montgomery, Alabama) in training pastors and other church workers.

In the years 1941-49 the Negro mission work of the ULCA and the ALC was conducted under an intersynodical commission. Other Lutheran bodies helped support this work. Many new congregations were founded in large cities.

As of January 1950, this work was delegated to the Division of American Missions of the National Lutheran Council. The Rev. Ervin E. Krebs, formerly director of Negro Missions for the ALC, heads the new effort. This means that in the future two-thirds of the Lutherans in America will unite in supporting a joint effort in Negro missions, while the other one-third (the Synodical Conference) will maintain its separate work.

As of 1950, the Synodical Conference lists 114 Negro congregations in 24 states, with 15,000 baptized, and 9,000 confirmed members. The American Lutheran Church lists 17 congregations in 7 states, with 2,255 baptized members. The United Lutheran Church lists 7 congregations, with 4,000 baptized, and 2,137 confirmed members. Besides this it serves 5 congregations in the Virgin Islands with 2,500 baptized members, and 15 congregations in Puerto Rico, with 3,400 baptized members. These figures do not include Negro members in white churches. It is estimated that 22,000 adult Negroes are members of the Lutheran church.

LUTHERAN MISSIONS TO THE AMERICAN INDIANS

The Indians who were the original inhabitants of America usually believed in a Great Spirit, and in an after-life where those who had been good would be rewarded in happy hunting grounds. Many of the expeditions which came to America had as a part of their purpose the conversion of the Indians. Among early Lu-

therans who interested themselves in the Red Man, John Campanius Holm deserves special mention. This Swedish pastor who served in New Sweden from 1643-48 came to be known as the "Friend of the Indians." He studied their language, produced a grammar, and translated Luther's Catechism for them. Although this was actually the first religious book to be translated into a native language of the New World, it was not published until about 1690, some years after John Eliot's "Moheecan Bible" appeared (1661-64).

In the course of time a number of Lutheran mission stations blossomed, only to wither and die after a generation. One of these was the Bethany Indian Mission among the Chippewas in Michigan. This was founded by the Central Mission Society of Bavaria, Germany (Wilhelm Loehe) about 1850, and turned over to the Missouri Synod. The work ceased in 1869.

Another colorful chapter is the effort of the Iowa Synod to convert the Indians in Montana, 1858-64. The original thought in the mind of Wilhelm Loehe, the God-father of the Iowa Synod, was to found colonies which would live so close to the Indians as to interest them and ultimately to convert them. However, the project could not be carried out in this form. Instead, a number of missionaries were sent into the far west, to contact the Indians there. First contacts with the Crows (Upsaroqua) were promising; but these same Indians were never contacted again. The whole program was visionary and romantic, costly in time, men, and supplies, and unproductive of results. Only three Indian lads were brought back to Iowa to be Christianized. Then the project was abandoned because of Indian uprisings. In spite of this, the spirit which prompted the venture can only be characterized as magnificent.

The Cherokees were among the most intelligent and progressive of the American Indian tribes. From about 1820 on they had their own federal form of government. This was superseded when they became full citizens of the United States in 1906. When the Cherokees were moved from Georgia to Oklahoma in 1838-39, Moravian missionaries followed them with the Word of God.

From 1842-98 these Moravians did very faithful work. Then they invited the neighboring Lutheran missionary, N. L. Nielsen, to take over their station. It is estimated that there are today about 30,000 Cherokees in Oklahoma, and perhaps 2,000 in North Carolina, on the edge of the Smoky Mountains. These latter did not wish to go west; so they hid in the mountains, and could not be dislodged.

Lutheran work among the Cherokees was begun by Niels L. Nielsen, who came from Denmark in 1888. Nielsen felt a very strong call to foreign mission work, and had been directed toward the Indians. He came with the intention of spending his whole life as missionary to one group of Indians. After finishing his studies in the institutions of the United (Danish) Evangelical Lutheran Church in America, he began to labor among the Cherokees in northeastern Oklahoma. In 1892 the synod began to support him in this work. The next year his bride joined him from abroad, and together they labored faithfully. In 1898 he performed his first baptism. This broke the ice. Now the work began to flourish.

In that same year, Nielsen was invited to take over the Moravian field at Oaks, a few miles away. This settlement is in the northeast corner of Oklahoma, far from teeming cities. It lies amid stately sycamores, redbud, dogwood, persimmon, and oak groves. Here Nielsen worked from 1903 until 1924 with great success. Ebenezer church was dedicated in 1913. A parsonage and school were built. There was a growing group of converts.

From 1924 on Rev. and Mrs. C. A. Vammen took over the superintendency of this work. With the coming of roads and automobiles more workers were sent into the field. There was much expansion of the program all around. In 1922 an orphanage was begun, in which the Vammens cared for as many as forty-five children, besides their own seven. In 1929-30 chapels were built at Bull Hill and Flint settlement. In 1931 the first of several new school buildings was erected. In 1936, when the old parsonage burned down, a new duplex for teachers was erected in its place. In 1937 a fine stone gymnasium was added. Today a fully accredited public and high school is in operation. It boasts about 300

pupils, and ten teachers. Three buses bring children from afar. An expanding agricultural program is being carried on. In 1938 a new parsonage was erected. In 1939 the Vammens moved into their own home, after fourteen years in the children's home. In 1938 a new girls' dormitory was dedicated to serve the school and the children's home. In April, 1950, the old children's home burned down. This makes necessary the erection of a new boys' dormitory, refectory, and service unit to continue the work.

Rev. and Mrs. Vammen and other faithful workers have given long years of consecrated service to the Cherokee mission. Their work has been richly blessed, perhaps because in their very lives they showed the love of the Master for all men, including the Indians.

About the year 1890 the Rev. E. O. Moerstad of Norwegian ancestry felt drawn into Indian mission work. He started working without church support among the roaming tribes in Wisconsin. This proved unsatisfactory. In 1893 he presented his problems to the Evangelical Lutheran Church of North America (Eielsen Synod). He was accepted as Indian missionary for this church, and given financial backing. Pastor Moerstad now worked with the Potawatomie tribe, and gradually widened his base of operations through several counties. About 1901 Carter, in Forest County, became the center of the work.

God granted His blessing. Many of the 700 people in the field were touched by the gospel. Homes, methods of farming, conditions of livelihood were much improved. The last chief, Simon Kahquados, was a Christian for many years, and did much to improve the lot of his people. Moerstad, too, was more than a missionary. He secured payment from federal and state governments for lands which had been taken from the Indians long ago. The vast sums of money involved bought a homestead and built a house for each of about seventy Indian families. These are to be found throughout Forest County, Wisconsin, and on into Michigan. The balance of the money was paid to the Indians in installments. The Indians were very grateful to Moerstad for all this.

About 1915 a manse was purchased, and a mission church built at Carter. Pastor Moerstad had not spared himself. For many years he had walked Indian trails, drenched with rain, or wet with snow. Now his health began to fail. In 1920 he went to Norway to recover, but died of a stroke before he could return to this country. He was much loved, and loudly mourned. Even today he is spoken of with great respect by the Potawatomie Indians.

Since 1920 neighboring pastors and some laymen have served this Indian mission. Since 1939 the Rev. L. O. Bystol of Lodi, Wisconsin, has been in charge. He visits the Indians every three or four weeks, and arranges for lay-leadership for Sunday Schools and reading services. The work is being well received, and bearing fruit. Sixty-one Indian children have been baptized in recent years, which shows that the Indians desire Christianity.

Apache land, Arizona, is a region of great natural beauty, but is semi-arid, and hard to live in. The Apaches who came from the north sought refuge in its hills and valleys. Most feared of all Indian raiders, they succeeded for a long time in keeping the White Man out. However, in 1886 Geronimo, the last Apache raider, was banished to Florida, while the Apaches were given about 5,500 square miles of land. This seemed very confining to them.

In 1893 the first Lutheran missionaries came to Apache land, and in the next year they began to preach to these people who had never before heard the Gospel. The lives of the missionaries implemented their message. The resistance of the medicine men was of no avail. Preaching places were followed by churches, schools, and an orphanage. Alchesay, Chief of all the White Mountain Apaches, was baptized. He became a faithful church-goer, and urged his people to follow his example. More than 1,500 did.

Today (1950) the work is being done very successfully on the San Carlos and Fort Apache Indian Reservations. There are eight mission stations, with ten resident missionaries, one native evangelist, and five native interpreters.[1] There are four day schools,

1 Rev. P. Uplegger, the superintendent, speaks Apache fluently, and is training other workers in the language.

with sixteen teachers, and 415 pupils. The missionaries are said to have reached about 5,000 out of the 7,400 souls on the two reservations. In 1950 a new six-class-room school building, with gymnasium-auditorium, offices, and dining room, was completed at East Fork. The orphanage also received a new building, with facilities for twenty-five small children. The two buildings cost about $123,000. Two nurses are in charge at the orphanage. They are assisted by high school girls. Arrangements have been made to send talented and willing Indian boys to study in the institutions of the Wisconsin Synod, which sponsors this work, so that they may be trained as leaders for their people. In short, in the fifty-eight years of its life, this has become a model mission to the Indians.

The Mohican Lutheran Indian Mission, now in Shawano County, Wisconsin, is the former Stockbridge Indian Reservation of Massachusetts. There Christian work was started by John Sergeant in 1734, and this group has been under Christian influence ever since. The reservation was pushed westward, until it landed in Wisconsin. The present mission of the Missouri Synod to these Indians was begun in 1898 by Pastor Nickel of the City of Shawano. Today there are three congregations: Red Springs, Morgan Siding, and Moh-he-con-nuck. There are about 500 members in these congregations. Two Christian day schools enroll fifty-six children.

These Indians are neat and clean. They live together with the whites and intermarry with them. It is said that not one full-blooded Indian is left in the Stockbridge reservation. Moreover, many have become very faithful Lutherans.

In 1924 an Indian congregation was organized at Oneida, near Green Bay, Wisconsin. This had an Indian pastor for several years. Then its pastors were white. Today it is a white congregation, with perhaps one-third of its members Indian. The work seems to be flourishing in church and school.

Rocky Boy was the name of an Indian chief who organized about 500 homeless Indians of several tribes, appealed to the gov-

ernment for land, and got a tract of 55,000 acres in the Bear Paw Mountains in Montana. In 1920 the National Indian Association started a mission here. When this was well under way, it was turned over to the ULCA in 1928. Since then twenty-two years of Lutheran work have gone into this project for the Cree and Chippewa Indians. Conditions of life have been much improved. The Indians enjoy better government care. Many of them have become Christians.

The story of Lutheran missions to the American Indian is a fascinating but an unfinished one. It is estimated that there are about 350,000 Indians in the United States of America. Of these about 180,000 are still without the ministrations of the Christian church.

LUTHERAN MISSIONS TO THE ESKIMOS

When the United States government introduced reindeer from Siberia into Alaska, it secured a group of Norwegian Lapps to teach the Eskimos the care of these animals. The Lapps wanted a Norwegian-speaking Lutheran pastor. So Rev. and Mrs. T. L. Brevig and their child sailed with the Lapps to Teller, Alaska, in 1894. They were well-received by the Eskimos, though the medicine men scoffed at the thought of a personal loving God, and insisted that their evil gods must be worshipped with human sacrifice. So began the mission of the Evangelical Lutheran Church (formerly Norwegian) among the Eskimos.

At first the Eskimos had to learn the difference between the selfish, quarreling whites, who cared only for gold, and the loving, gracious whites, who told them about God. When epidemics of measles came, the miners fled, while the missionaries stayed to care for the sick and dying. This opened the hearts of the Eskimos to desire the Gospel. But the epidemic also left many orphaned children, who were received into the Brevig home. In time this grew into an orphanage, which became the center of the mission work at Teller.

Soon the Eskimo John Oktuk of Igloo came to Teller to

learn about God. He became so interested that he studied English in order to read God's Book. After returning to Igloo, he persuaded his people to build a large sod igloo for a church. Then he asked Pastor Brevig to come and preach to them! Later a third station at Shishmaref, a large village on an island approximately on the Arctic Circle, was begun through the preaching of Oktuk. Those who heard him travelled to Teller by dog team to learn more, and be baptized. A Christian congregation grew up under lay leadership, and was visited by the missionary only about once a year. Not until 1930 did this congregation receive a white missionary.

These three stations are today supported by the women and girls of the Evangelical Lutheran Church. Stations at Teller and Igloo are maintained entirely by the Cradle-Roll of the Women's Missionary Federation. As thousands of babies are enrolled every year, the parents pay one dollar each. This supports the work. The other station at Shishmaref is maintained by the young women banded together into the Lutheran Daughters of the Reformation. In 1949, Pastor E. G. Hartje, Miss Bertha Stedje, and Miss Helen Frost were the workers in the field.

In the brief space of about fifty years paganism has ceased among these Eskimos. All on the field have accepted Christianity, and church attendance is very good. The problem now is to find more missionaries and workers, and to train native pastors. This must be done in Alaska, for those who come to a warm climate for training are apt to contract tuberculosis. The next project, therefore, should be the establishment of a Christian college and seminary for the training of Eskimo workers.

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AUDILE AND VISUAL AIDS

Ralph D. Heim

The church always has used various aids for its approach to persons through ear and eye. During the last half-century, though, numerous new ones have been developing. Now the production is so abundant that one wonders whether anything else of the sort has met the church with such impact since the introduction of printed books. Of necessity, the use of these new audile and visual machines and materials has become a field for special consideration.

The churches are employing the aids widely and increasingly. A sampling of the situation in the Methodist Church recently provided some statistical evidence. It supports the conclusions that a majority of the congregations are equipped to use some of these new resources and that almost half of them are building libraries of audile and visual materials.

There are sound reasons for this extensive use of audile and visual aids. Studies in education indicate at least five values which accrue when they are used properly:

They make learning more enjoyable.

They make understanding and insight more speedy, permanent, and profound.

They make feeling more real and intense.

They make action more certain, intelligent, and abundant.

They integrate the various phases of learning.

THE PROBLEMS AND PROCEDURE

In the light of such considerations, the seminaries seem to have three new responsibilities: (1) to have their graduates ready to utilize this medium effectively; (2) to utilize audile and visual aids in seminary teaching programs; (3) to foster further understanding, production, and utilization.

There the two-fold problem of this study emerges: *How are Lutheran seminaries meeting their responsibilities as to audile and visual aids; and what lines of desirable advance are indicated?*

A questionnaire inquiry was addressed to each of the twenty-three Lutheran seminaries in the United States and Canada. The findings below are based upon the twenty-three responses.

DATA AND FINDINGS

It should be understood that the data which follow are complicated by the fact that certain seminaries, being affiliated with colleges, use college facilities. Also, several schools are in the process of improving their facilities considerably. Nevertheless, a reasonably faithful view of the situation can be gained.

EQUIPMENT

Audile Equipment.[1] Sixteen seminaries have a total of eighteen phonographs. Most of these are of the older type, not the new, three-speed ones. Eight have no phonograph available except through the use of a professor's or student's machine. The machines with which seminaries are best equipped are recorders. Eight have wax, eleven wire, thirteen tape recorders. Four have none of these although one is about to purchase a unit. Three seminaries have

1 "Audio-visual" is not an adequate word to cover all types of aids. There are actually the three: audile; visual; and audio-visual.

all three kinds. At least three seminaries have institutional facilities for radio broadcasting and one has a radio receiver for use in the classroom.

Visual Equipment. Only eight seminaries have opaque projectors. Nineteen have a total of twenty-three filmslide and filmstrip projectors. Four seminaries have none of these machines.

Audio-visual Equipment. Sixteen seminaries have a total of eighteen sound-motion projectors; seven have none. No seminary has a television camera and only one reports a receiver although others doubtless have them available in student lounges. Two seminaries have microfilm equipment or intend to provide it soon.

Accessories. Twenty-two of the seminaries own a total of thirty-eight screens of all sizes from smallest to largest and in numbers from one to four in a school. One seminary has no screen. It appears that seminaries are placing their machines on desks and tables since only eight of them report a total of ten projection-tables; several say theirs are home-made.

Rooms. It appears also that very little has been done to provide suitably fitted rooms for the use of audile and visual aids. Only twenty-six rooms are reported as being equipped and only two seminaries report as many as three such rooms. Several respondents make it clear that their rooms have only the minimum essentials. However, one seminary has a special audio-visual room; another mentions a soundproof room; and a third has a radio studio. Two seminaries have darkrooms for developing films and two have large storage rooms for films. In addition, two seminaries report extensive plans for improved facilities in this regard.

Books. Thirteen seminaries report that they are stocking their libraries with related books, but four say they are not. Six seminaries say that students are buying books in the field and an equal number answer in the negative. The others are doubtful. It is clear that the graduates of Lutheran seminaries are scarcely going to be well acquainted with the literature on audile and visual aids.

Storage. The seminaries are keeping their machines and materials in a wide variety of places. Only a few have made more

than makeshift provisions. While several have a room set aside for equipment, only five report that the films and recordings are catalogued in the library. In connection with all matters of equipment it is interesting to note that one seminary is planning a library building with special attention given to not only the storage but also the use of audile and visual machines and materials.

MATERIALS

Usable statistics on the materials to be used with the equipment were available from only fourteen of the questionnaires. If all the returns had been adequate the statistics which follow would have been much less favorable. Several respondents stated that they had very few materials or were just beginning to get them. Some professors are renting materials or using their personal collections. There are three schools that have access to college or university collections.

Filmslides and Filmstrips. Fourteen seminaries report a total of about 6,000 filmstrips, five of those schools having none. The number per school ranges from none to 1,500 with 200-500 being typical. The fourteen schools own a total of 500 filmstrips, four of them having none. The maximum for any seminary is 125 and the typical holding is 20 to 40.

Motion Picture Films. The total of these materials for the fourteen seminaries whose reports are used is less than a hundred. The range is from one (five seminaries) to fifteen, with ten about typical. Most of these are Lutheran productions. It should be added that one seminary has a large collection in connection with the related college; another makes use of film sources in a neighboring university.

Recordings. The fourteen seminaries have a total of three or four hundred recordings and the holdings range from none (in six seminaries) to a hundred in one school. The average is about twenty-five. One seminary reports wire and tape as well as wax recordings. It seems fair to say that our Lutheran seminaries could use immediately and well at least twice the equipment and materials now in hand.

ADMINISTRATION

Expenditures. The fourteen seminaries whose responses can be used under this category spent about $7,500.00 for machines during the last five years—a little over $100.00 per year for each of these schools. However, four of the fourteen spent nothing and only two spent as much as $240.00 annually. For materials, two seminaries have been spending up to $200.00 per year. The average is only $50.00 and five have spent nothing. It can surely be said that the seminaries are not expending adequate funds for audile and visual aids.

Budget Allotment. Of the fourteen institutions under consideration, four have no budgets for these things and one makes amounts available only according to need. Of the remaining nine, the highest allotment is $550.00; the lowest is $50.00; the median about $200.00. In one case the funds are available through the library budget and in another through the practical theology department. Usually the amount is placed in the general budget of the institution.

INSTRUCTION AND UTILIZATION

Only three seminaries, it seems, have specific courses on audile and visual aids. (Mention will be made later of two courses on radio but they are in the same three seminaries.) Six schools report definitely that they do not have any such instruction. Seven mention units within other courses (two of these instruct similarly as to radio). Workshops and special lectures are mentioned in a few cases. Concomitant learning through a professor's use of the aids in classes is mentioned twice. The replies on a question about student use of machines and materials in field experience are as follows: yes, eight; yes, with supervision, two; a little, two; none, four. It is clear that our students are scarcely getting a superfluity of instruction in the use of this medium.

How about utilization of machines and materials on the campus? In four or five seminaries, students never see films in general student assemblies; in an equal number the average is once a week.

In other seminaries the practice is to use films occasionally, perhaps two to five times a year.

As for the departments or subject areas in which audile and visual aids are used, Christian Education ranks first in two ways: this is the field in which instruction for use is most often given; also, Christian Education courses are the ones in which the aids are most often employed as ways of teaching.

Other areas of utilization mentioned are, in order of frequency: Evangelism, Stewardship, Liturgics, Homiletics, Church History, Pastoral Work, Church Administration, Old Testament, New Testament, Sociology, Psychology, Church Art and Architecture, Missions, Hymnody. However, it would appear that respondents had particular reference to use of film resources when they gave those data. In addition, recording and listening facilities for students of homiletics are available in perhaps half the schools. All in all, while a good beginning has been made, there is a vast area of undeveloped territory for expanded utilization in seminary classes.

ADDITIONAL ITEMS

Radio and Television. Many more than half the seminaries are doing nothing at all about practice and other instruction in radio and television. Among those that recognize the importance of these forms of mass communication, one seminary has a radio studio and does a daily broadcast; two do occasional broadcasting; only one or two schools are experimenting with television. As for more formal instruction in these agencies, one seminary has a course on religious radio and television and another has a course on religious radio for the pastor. Two seminaries consider radio as a unit in other courses and three schools have had radio workshops. Here it seems, is further evidence that the church is not alert to the possibilities in these mediums.

Miscellaneous. A question on special interests revealed three items of value. One seminary uses recordings in connection with Hebrew classes. One mentions production of mimeographed bibliographies, guides to use of aids, schedules for film evaluation, and

similar items for students. Two professors reported their connection on an advisory basis with commercial producers of films; another is associated with denominational production.

EVALUATION

Faculty Opinion. What do faculty people think about audile and visual aids? Ten representative responses follow:

"Our faculty has a tendency to neglect."

"We value these things as aids, but feel that the whole business can be overdone."

"All are convinced of value."

"The problem is the right use of the aids."

"No opposition; where aids are not used it is due to lack of interest or paucity of material."

"About fifty-fifty for or against. Opposition is based on tradition."

"Students have definitely improved their preaching by these means."

"The younger men appreciate the value; the older men seldom use or appreciate."

"A decided help but can easily take too much instructional time. Some time-saver ought to be invented."

"My best results are attained in courses where audile and visual materials are available and used."

Needs as to Materials. Sixteen areas were mentioned as fields of need for further audile and visual development. Most frequent mentions were given to Church History, Liturgics, and Church and Church School Architecture but there was a special plea for aids in philosophy and systematic theology.

Next Steps as to Utilization. With regard to means of advance in utilizing these aids most frequent mention was given to interseminary exchange of experience. It was proposed that a way be found for professors to pool ideas for techniques and production. Perhaps a general study could be made, said one, and released to all institutions. More practically, perhaps, two respondents proposed the preparation of an Audile and Visual Resources Guide for use by the several seminary departments.

A second need, mentioned several times, is the extension of

audio-visual techniques to all departmental programs, instead of predominantly Christian Education. One example given was the large opportunity for fruitful use in the field of ethics. Third, more and better trained leadership was recognized as an outstanding need, along with a cultivation of general appreciation of values in these things throughout the church. Finally, as one man put it, the churches need to spend real money to produce real things.

Problems. This additional category emerged as several respondents volunteered problems such as these: How can we find time in crowded schedules to instruct students in audile and visual aids? Shall a course on this medium be required of all students or by election only? How can we get additional help that will have the necessary time to keep up with progress in the field, care for machines, get into production, instruct students, and help all faculty members use the available resources?

CONCLUSION

In general, it seems clear that there is no lack of interest in this field. Yet there are significant needs to be met if seminaries are to measure up to the responsibilities listed at the beginning of this report. These have been mentioned in general terms as the relevant topics were considered.

Regarding the status of particular schools, according to the familiar categories of the academic world, one Lutheran seminary may fall in the A group, more specifically A minus. It has an excellent stock of equipment, although it is short on materials. It has superior budget provisions. There is one course on audile and visual aids and another on radio. The aids are used widely in Homiletics and Christian Education, also in a considerable number of other courses. Another seminary will be rated B plus although it may deserve an A minus in view of its exceptional work with radio. It happens, however, to be doing only good, not superior work in other phases of the field.

One seminary will be given a B or B plus. This institution is doing only a little with radio and television. On the other hand it is likely doing the best work of all at instructing its students

for use of audile and visual aids in their parishes. Its equipment and materials are above average; its budget is average for the larger schools. It excels also in the handling of its materials through the library where they are catalogued and made available to students and alumni as well as professors. Other departments besides Christian Education and Homiletics are doing at least an average number of audile and visual programs.

One seminary rates a B minus. It could have a higher rating if radio and television were getting more consideration. Finally, one other school will be rated C plus. This one is conscious of its television responsibility, and it is undertaking several extensive developments during the present academic year which will put it clearly into the B class.

Early in the report it was said that audile and visual aids will make learning more enjoyable; make understanding and insight more speedy, permanent and profound; make feeling more real and intense; make action more certain, intelligent, and abundant; also the aids will integrate the various phases of learning. If those things are true,—and they are; if, also, we have now a fair picture of the situation in our Lutheran seminaries,—and there is every reason to believe we have; then, seminary constituencies ought to provide larger means for equipment, materials, and personnel with which to utilize the advantages of audile and visual aids for increasingly effective ministries in schools and congregations.

Book Reviews and Notices[1]

The Reformation of the Sixteenth Century. By Roland Bainton. Boston: The Beacon Press, 1952. 276 pages. $3.75.

Fairness, comprehensiveness, and conciseness are the distinguishing traits of this most recent survey of the Reformation. The author moves freely through his material because he is a recognized scholar of the period, but the marvel of his work is that so much can be traced on a relatively small canvas, a book of hardly more than 250 pages of text.

It is not in detail or in any form of *Auseinandersetzung* that the book adds to the library of Reformation literature, but in a balanced consideration of the great figures and forces of the era under review. Luther and Calvin are here, as seen by modern research, but also the Anabaptists and the "Free Spirits." We get an account of how Lutheranism and Calvinism established themselves and of the Anglican compromise, but not to the exclusion of the story of toleration to which few of the churches contributed. The final chapters reappraise the relationship of the religious movement to the political and economic upheavals then in progress.

An extended introductory chapter gives in outline the story of the church before the Reformation, so that the book becomes in fact a brief history of the church. One ventures to predict that this will become a popular textbook in the field, and it would in fact serve as a good "introduction" to the study of church history. Its style and its illustrations contribute to this end, as does the bibliography appended to the text. Altogether this is a welcome and valuable addition to American books on the European Reformation.

CONRAD BERGENDOFF

Olavus Petri. By Robert Murray. Stockholm, 1952. 160 pages. Kr. 9.

It is four hundred years since Olavus Petri died, and Pastor Murray's book is a commemoration of this event. The author combines a popular style with a sound knowledge of his material, giving us in brief compass an excellent biography of the many-sided Swedish reformer.

All too often it is taken for granted that the Swedish reformation was but an imitation of the German. So heroic is the figure of Luther that other leaders seem diminutive. It is understandable that German scholarship has concentrated on its own Father Luther. It is not so easily explained why Swedish scholars have been so slow in recognizing the greatness of Olavus Petri and Laurentius Andreae. Recent decades have seen a new interest in the origins of the Swedish movement, and Murray's book gives us a portrait of Olavus based on these researches.

Yet it is strange how many gaps there still are. We know little of Olavus' family, are not sure of his birth date, are very uncertain about his German studies. Doubt still surrounds the authorship of works attributed to him, and his part in the translation of the Bible and the composing of the first hymnbook is a matter of conjecture. No one yet knows exactly what was the full story of his loss of favor in the king's eyes and his sentence to death—a mystery the more dark in view of his subsequent restoration to the king's good graces. On the other hand, we have learned more of Olavus' relationship to German sources, of his work as chancellor and school teacher and judge

1 Books reviewed or noticed in these pages may be purchased through your church's publication house.

and historian. And the more we learn the more we are impressed both by his character and his attainments. As the most illustrious humanist and influential religious leader in sixteenth century Sweden he deserves to be studied more carefully and to be made better known than has yet become his lot. The reader of Swedish will find Murray's biography the best popular account we have of this remarkable man. For source material and the relating of Olavus to his place in the history of the Swedish Church we will have to turn back to the works of Westman and Holmquist.

CONRAD BERGENDOFF

John Knox in Controversy. By Hugh Watt. New York: Philosophical Library, 1950. 106 pages. $2.75.

Like Martin Luther, John Knox is doubly a controversial figure. Temperatures rise as men take sides, interpreting him as a doughty prophet or a domineering bigot. But in addition, Knox's own career is marked, and propelled, by "one controversy after another." And modern interpreters will reach a decent historical judgment of the man only as they treat these controversies as something not to be deplored, nor ignored, but to be understood.

Dr. Watt, principal of New College, Edinburgh, makes a sparkling contribution to this understanding in his Princeton lectures. The scope of his task is carefully limited to four controversies with champions of the "old order." Friar Arbuckle (1547) and Abbot Quintin Kennedy (1562) attempted to prove, in the face of Knox's principle, "add nothing to God's Word, diminish nothing from it," that Roman practice and ceremonies were in fact scriptural. Ninian Winzet (1561-62) leveled a shrewd literary barrage against Knox, charging that the reformer's doctrine was by no means confined to scripture, and that Knox's own ministerial authority was quite irregular. The famous and oft-misunderstood encounters with Queen Mary (1561-63) involved the whole complex of true and false religion, rulers and subjects, religion and politics. As Dr. Watt skillfully brings these controversies into sharp focus, there unfolds a throbbing drama of live persons battling over lively issues. As the publishers say, Knox "emerges with dignity and honour."

Since the author presupposes a certain familiarity with the general course of the Scottish reformation, this is not exactly a beginner's introduction to Knox. It is rather an exposition of one crucial aspect of the reformer's career, which then makes possible a helpful clarification of his motives, his interests, his actions, his heart.

However, I think it may be said that in summarizing the John Knox-Queen Mary contest, Dr Watt's conclusions regarding Knox's alleged anti-democratic attitude and his intolerance are broader than the evidence he produced in the body of the lectures. The conclusions are judicious, but they require more material to sustain them. Therefore, though it is not quite fair to find fault with the author for having a rigorously limited subject, I for one would welcome an additional study interpreting Knox's battle with the compromiser, Maitland of Lethington (one of the Lords of the Congregation, yet secretary and faithful servant of Queen Mary: Knox calls him "father of all mischief"), particularly the debate at the General Assembly of the Kirk in 1564, which occupies more space in Knox's *History* than all five of his encounters with Mary. It was when Knox had to deal with opponents *within* the Congregation that his positive policies on the relations of politics and religion were tested most stringently.

Lutherans will be interested in Watt's contention that Knox's early development owed much to Luther. I am not sure that "Calvin's doctrine as Martin Luther might have written it" (i.e., with Luther's "spiritual fervour") happily describes Knox's treatment of the Lord's Supper. Nevertheless, Dr. Watt shows that a

competent study of "Luther and Knox" would be very desirable.

ROBERT H. FISCHER

John Knox's History of the Reformation in Scotland. Edited by William Croft Dickinson. 2 vols. New York: Philosophical Library, 1950. cix, 374, 498 pages. $15.00.

John Knox was the only Protestant Reformer who wrote a comprehensive account of the reform movement in which he was a leading figure. Martin Luther wrote circumstantial reports of certain episodes (for example, the Marburg Colloquy) but never attempted anything like John Knox's History. But like the German Reformer's account of the Marburg Colloquy, the Scottish Reformer's History was written to justify what he had done, to defend himself and his cause, and to encourage his followers to carry reform to a successful conclusion. Because it was written in the heat of battle, we cannot expect historical objectivity. The History recounts the struggle between the Roman "Antichrist" and the "poor saints of God," between "the pestilent prelates and their shavelings" and "the congregation of Christ Jesus," between Queen Mary, "that whore in her whoredom," and "the godly ministers." There are exaggerations, distortions, misrepresentations, but even these have their significance for the later historian. On the other hand, the degree of accuracy is, under the circumstances, astonishing. Knox took pains to verify facts and to gather documents, many of which are quoted at length. As a consequence his History is a valuable source when read with proper care and caution.

Of special interest in our day is the conflict between church and state which marked the Reformation in Scotland. As is well known, Knox went beyond the teaching of Calvin in urging resistance to a tyrannical ruler, and the bold, uncompromising spirit of the Reformer is reflected in his History.

Except for some later abridgements, we have had to rely in the past on the edition of the History in *The Works of John Knox,* edited by David Laing (Edinburgh, 1848). Dr. Dickinson, the editor of the new edition, has furnished a critical text with ample and learned notes. Scottish expressions are given their English equivalents in footnotes, but, as the editor explains, Knox generally wrote in English instead of in "our auld plane Scottis." In other footnotes contemporary documents or later studies are cited to confirm, amplify, or modify statements of Knox, as the case might require. The typography (this is an American imprint edition of a work originally published in Edinburgh by Thomas Nelson) is excellent. Appendices covering more than 100 pages contain illustrative documents. There is a glossary and a very full index. Students of the Reformation will be grateful to the editor and publisher for this first-rate edition of a valuable work.

Zwingli the Reformer: His Life and Work. By Oskar Farner. New York: Philosophical Library [1952]. 135 pages. $2.75.

For a brief and popular portrait of the Swiss Reformer, this little book will prove helpful. Farner's *Huldrych Zwingli, der schweitzerische Reformator,* which came from the press in Switzerland as long ago as 1917, is here translated into English by D. G. Sear. The present work is an imprint edition of a publication which first appeared in England. In ten swift and lucid chapters the Reformer's career and character are described. The ninth chapter treats Zwingli's relations with Luther and presents a fair picture of the Marburg Colloquy. In keeping with the popular character of this biography, there are no footnotes, bibliographical references, or indices. Farner s competence is reflected in the fact that he is also the author of a scholarly three-volume life of Zwingli (in German).

Martin Luther, Die Hauptschriften. Edited by Kurt Aland. Berlin: Christlicher Zeitschriftenverlag, 1951. 466 pages. DM 9.80.

This new one-volume edition of some of Martin Luther's most important works was published in the Soviet zone of Germany with special permission of the Military Government. The editor is a young (born in 1915) *professor ordinarius* at the University of Halle-Wittenberg. He was assisted in the task of editing Luther's writings in the language of our time by two able co-workers, Dr. Ernst Kaehler, president of the Catechetical *Oberseminar* at Naumburg, Saxony-Anhalt, and Pastor Rudolf Belan, Berlin.

In bringing out this edition the Lutheran Church had in mind primarily the "laymen whose heart has been opened to Luther's teachings" and among them especially the "army of catechists and other full-time workers." (There are now more than 20,000 such lay workers in Eastern Germany.) For readability this edition is by far the best I have seen. The text of Luther's writings has been thoroughly revised and the language brought up to date. The selections are excellent.

There are no prefaces, no commentaries, no apparatus of any kind, just 466 pages of Luther, pure and simple. The authors have divided the book into four parts: First, *"Die Reformatorische Verkündigung,"* including the 95 Theses and the Resolutions, the Heidelberg Disputation, the Treatise on Good Works, and Concerning Christian Liberty, the Invocavit sermons which were delivered after Luther's return from the Wartburg, also the Exhortation to Christians Against Rebellion. This is followed by the treatise, That a Christian Congregation Has the Right and Power to Judge All Doctrine, etc., and finally by the treatise on the Bondage of the Will. The second part, which is called *Glaube und Welt,* includes the following: To the Christian Nobility, Of Secular Authority, the three important writings dealing with the Peasant Revolt of 1525. To the Councilmen of All Cities That They Should Establish Schools, Whether a Person Who Has Died Without Faith Can Be Saved, and the Short Letter of Comfort on Prayer (1540). In the third part, *Die Schriftauslegung,* we find the Open Letter on Translating, the preface to the *Neue Testament Deutsch,* the article on Which Are the Noblest and Best Books of the New Testament, the preface to Acts, the preface to Romans, and the Magnificat. The final part, *Die Lehre,* includes the Confession of Faith Against the Enemies of the Gospel (1528), parts of the Large Catechism, and the Smalcald Articles. Some of these books are printed in their entirety, some in excerpts.

W. G. Tillmanns

Sakrament nach Luther. von Dr. Erich Roth. No. 3 in Theologische Bibliothek Töpelmann. Berlin, 1952. 48 pages. DM 4.50.

In a few pages this treatise goes to the heart of Luther's thought on the sacraments, dispelling much of current misunderstanding about the difference between the means of grace. Essentially there is no difference between the Word as proclaimed either in verbal or oral form and the sacraments, be it baptism or the Lord's Supper. Augustine's "accedit verbum ad elementum et fit sacramentum" (p. 19) can be modified to express Luther's thought thus, "accedit testamentum ad medium et fit sacramentum" (26), or better still, "accedit testamentum ad sacramentum et fit revelatio" (30). The Spirit of God uses both the auditory means of preaching and the visual means of the sacraments in revealing the present Christ. The difference lies in the need of our human nature for the individual and sensory emphasis which the Gospel receives in the form of baptism and Communion. There is as much mystery in the Word as in the sacraments; each is equally holy, but in his grace

God comes to us in ways which best satisfy our human nature. Basic to the whole conception of sacrament, Roth believes, is the Lutheran doctrine of Christology.

The treatise is a valuable contribution to the study of baptism, but also puts both sacraments in their proper relation to the Word.

CONRAD BERGENDOFF

The March of Methodism. By Cyril J. Davey. New York: Philosophical Library, 1951. 209 pages. $3.75.

The "march" described in this book is missionary. It begins with the dogged zeal of Thomas Coke, who at the age of sixty-six, "while the ship was crossing the Indian Ocean, . . . died quietly in his cabin on his knees." It looks at the Negro congregation in Antigua. It glimpses in far distant parts of the world little instances of British soldiers, who were Methodists, telling the Message to natives. It continues into the twentieth century when mission progress has become varied and multiform.

This is no pale recital of facts. The story is told with warm sympathy and fervor. It is not a scholar's book, dotted with footnotes and heavy bibliography. It is written for laymen, especially of British Methodism. But it tells a story deserving of attention by all.

White Angakok. By Erling Nicolai Rolfsrud. Rock Island: Augustana Book Concern, 1952. 194 pages. $2.75.

The subtitle, "Hans Egede and the Greenlanders," indicates the theme of the book. The famous missionary in the land of ice and snow here receives a new literary treatment, popular in nature and absorbing in interest. The bibliography indicates the use of primary and secondary sources. The story is authentic, yet told with imagination. Egede's courage and steady devotion, unsurpassed by any missionary to the tropics or among cannibals, will stir the spirit of any sensitive Christian. All too little information concerning him has been available in English. Therefore this volume supplies an evident need, and does it most attractively.

W. D. ALLBECK

Wartburg College 1852-1952. A Centennial History. By Gerhard Ottersberg. Waverly, Iowa, 1952, 111 pages. $2.00.

"One can hardly comprehend the disappointments, the heartaches, and the frustrations which are involved in the history of Wartburg College," the author remarks in the Epilog. And a reading of these pages substantiates his statement. For the history of Wartburg College is not only the story of the struggle of a pioneer educational institution to survive and develop into a recognized liberal arts college, but the record, too, of a church body trying to establish itself on the frontier and to educate its clergy and the teachers of its schools.

In the Middle Ages university students peregrinated, that is, moved from one place to another in search of an education. Here is an institution that peregrinated! For Wartburg College traces its pilgrimage from Saginaw, Mich., to Dubuque and St. Sebald, Iowa, Galena and Mendota, Ill., to Waverly and Clinton, Iowa, and only within the last decades seems to have found a firm anchorage in Waverly. Part of the time it has been connected with a seminary, part with a normal school, and gradually sloughed off preparatory school and academy in transforming itself from a *gymnasium* to an American college. And of course disillusioning real estate ventures enter into the picture.

One closes the volume with a deepened sense of admiration for the men who carried the long struggle to a victorious conclusion. Names such as Fritschel, Kraushaar, Grossman, Engelbrecht, Proehl, Braulick, are an honor to the church. It is because of their heartaches and frustrations that Wartburg exists. Dr. Otters-

berg has recalled their heroic service on the occasion of Wartburg's centennial and given us a careful account of the educational aspirations of Lutherans of the Loehe tradition on the religious frontier of America.

CONRAD BERGENDORF

The Superstitions of the Irreligious. By George Hedley. New York: Macmillan Co., 1950. 140 pages.

The author of this little volume has set himself a unique, but noble task: an appeal to the irreligious. In a very challenging way he attacks the "superstitions" or the "dogmatics" of the (intellectual) irreligious. Many of them "are the explicit followers of Karl Marx who accept the dictum about 'the opium of the people' as part of the truth once for all committed to the scientific socialists." They prefer their "superstitions to an intelligent investigation into matters religious."

In nine brief chapters the author discusses that many superstitions; for instance, "that the content and emphasis of religious thought and teaching undergo no change" (ch. 1), or "that religion is necessarily at odds with fact and reason" (ch. 2), or "that religion is an escape mechanism" (ch. 6).

In brilliant arguments, smoothly flowing style, illuminated by well chosen and timed historical illustrations, the author puts up a strong case for the intellectual respectability of religion as part of man's total experience. He recalls the place of religion in art and in Western culture, which cannot be really understood and interpreted apart from Judaeo-Christian thought. Religion is not at odds with fact and reason. But, on the other hand, "ignorance and stupidity are well nigh universal works of mankind; and they are no less prevalent in medicine, law, and transportation than they are in religion (p. 31).

The author rids himself of any suspicion of "Fundamentalism." In doing so he takes liberty with fundamental beliefs. Yet basically the author's theological positions are sound and intelligently stated, in accordance with his purpose.

Defending the vitality of the Judaeo-Christian religion Dr. Hedley gives an account of the intellectual unfolding of Christian, theological thought which commands the attention and respect of the most intellectual. It is good reading.

One might wish that the author had added some references, and especially a bibliography.

JAMES J. RAUN

Vom Geheimnis der Schöpfung. By Max Lackmann. Stuttgart: Evangelisches Verlagswerk, 1952. 371 pages.

If carefully studied, this volume should persuade Karl Barth to end the twenty years' war between him and Emil Brunner over the issue of natural revelation.

In the twenties Barth and Brunner seemed to be of one heart and one soul in their determination to hurl down liberal theology from the pedestal on which Ritschl and Harnack had put it. The liberal era came to an end. Luther was restored to his rightful place in Protestant theology. However, there were some underlying differences between the men of the "Crisis Theology." These came to the fore at the time when Hitler assumed leadership in Germany. In 1934 Brunner published a treatise called *Natur und Gnade* in which he stated that it was high time for the theologians to return to a right understanding of natural theology. This remark prompted Karl Barth to reply in very bitter language, terminating his theological friendship with Brunner: *Nein, Amtwort an Emil Brunner.* To be sure, Brunner had been a little careless in not distinguishing properly between natural theology and natural revelation. Later he realized that revelation in creation and natural theology are two different questions; but he has always maintained the principle of continuity between God and fallen man, while Barth seeks to maintain a discontinuity between the

two. In their struggle both have appealed to Scripture and the Reformers. But what does the Bible actually say, and how have the great teachers of the past interpreted the pertinent passages? This is precisely what the volume under discussion tries to answer and clarify.

The author has divided his material into four parts: (1) a summary of Catholic and Reformation exegesis of Romans 1:18-23 and 2:14-16, and of Acts 14:15-17 and 17:22-29; (2) some critical remarks on these findings; (3) a series of guiding principles; (4) a summary of the sources of both Catholic and Protestant theologians from Tertullian to John Gerhard. The latter section includes many interesting references to a great number of lesser lights of the Middle Ages as well as excerpts from the Lutheran and Reformed Confessions.

The author shows convincingly that Barth is hopelessly wrong when, in his tortuous exegesis of the passages in question, he tries to claim Luther and Calvin as allies of his own position. Likewise it is also evident that Brunner is basically right in appealing to the Reformers as maintaining that sin has not effaced all vestiges of God in nature and history: "The revelation of God, by means of which he makes his glory manifest in creatures, is, so far as their own light is concerned, sufficiently evident; but, so far as our blindness is concerned, is not sufficient" (Calvin). "Man is capable of being apprehended by the Spirit of God and to be filled with grace. . . . Heaven was, so to speak, not made for geese" (Luther).

Otto W. Heick

The Kingdom of God. By L. Berkhof. Grand Rapids: Eerdmans Co., 1951. 177 pages.

In contemporary theology, contends the author, the "Kingdom of God" concept stands in competition with the "Church" doctrine. There is much discussion, but little agreement.

In fifteen brief chapters a rapid historical survey and theological evaluation are presented of the place of the Kingdom of God concept within historical Christianity. According to the Biblical setting, the author points out, the "Kingdom of God at hand" was a joyous message to expecting Jews. Much of the modern treatment has overemphasized the abstract meaning, thus sacrificing its concrete significance. Both, the author argues, must be retained. Neither should Christ's constant reminder that it refers to a "future state of consummate happiness" be overlooked (see Matthew 13:40-43; 19:28, 29; etc.). This Kingdom of God is not a pleasant evolutionary process. "It will come about through cataclysmic change" (Matthew 19:38).

The author approaches his task from a very definite theological position, the traditionally conservative position. Naturally that raises some problems of interpretation. On the other hand he, in the mind of this reviewer, does a good job of discussing this problem historically from New Testament times, through St. Augustine, the Reformation, and to some of the almost endless contemporary theological combustions on this explosive subject. Even though one might not follow through on the evaluations, the historical summary is good.

One might question the author's conclusion that early Protestantism had only a fragmentary concept of this teaching. It was no more "fragmentary," it seems to this reviewer, than the concept of every age. It certainly gave the teaching "new" direction. In fact, from the Reformation on to the present time it went in all directions, from the most extreme *Schwärmerei* to the most intellectual sociological paradise which retired God to absolute inactivity.

The author attacks severely, and rightly so, the sociological emphasis in much of modern thought. It is to be remembered that much of that emphasis was a protest against the "other-worldliness" or "anti-world" psychology of extremists. Rightly

the author points out that man does not build Kingdom. God does. It is his gift. Fortunately there have always been those who believed that.

In the last two chapters the author briefly describes, analyzes, and evaluates present-day pre-millenial doctrines. While he commends a certain contagious optimism, he deplores the strong literalistic, materialistic emphasis in many movements. For the Kingdom is not a new materialistic theocracy. The reviewer recommends the book as a good historical survey of this ever-present problem. The book is well documented and contains an adequate, if somewhat onesided, reference to works consulted.

JAMES J. RAUN

Man Answers Death. An anthology of poetry. Edited by Corliss Lamont. Second and enlarged edition. New York: Philosophical Library, 1952. xvi, 330 pages. $4.50.

The principal new feature of the second edition of this anthology based on Humanist thoughts in the face of death is the section called "Death thou shalt die!" The author's purpose throughout the collection has been to gather together poetry which regards death "as the end of the conscious personality and which sets up the happiness and progress of mankind on this earth as the supreme goal of human life."

Within such limits the editor has assembled a volume which is sensitive, suggestive, and to a degree encouraging. It is interesting to recognize "old favorites" put into the pattern of the editor's thought, and to discover new treasures of poetry. But it is more arresting to find that some "supernatural" items have crept in; at least they are ordinarily placed in the category of the supernatural. To find Isaac Watts and Henry Vaughan in a "humanist" collection gives one a bit of pause; unless, indeed, one read their lines in an entirely literal mood. But then poetry is not to be read literally, but with an eye to its suggestions and symbols and imaginary scenes.

The aspects of Death the Fact, Death the Inevitable, are covered in thirteen chapters, the first of which ("If a man die, shall he live again?") takes its title from the Book of Job; and the last of which is called, in humanist phrase, "The affirmation of life." Each chapter is introduced by a brief, thoughtful discussion of the subject of the section which follows. Taken together, these introductions give a comprehensive picture of death from the humanist point of view.

The Christian reader will find it possible to appreciate the beauty, the bravery, and the profound insights of the reflections on death here presented. He will be unwilling to be satisfied with this account of the fact of death, however. He will be grateful for the larger hope, the vast horizons, and the gracious promises of the Christian faith. Admitting the limitations of present knowledge, he will rest in the assurances of Christ rather than in his own reflections and perceptions. With Baxter he will confess

My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with Him.

GEORGE R. SELTZER

The Book of Jeremiah. Volume II, Chapters 26-52. By Julius A. Bewer. New York: Harper & Brothers, 1952. 75 cents.

This is the sixth issue in *Harper's Annotated Bible Series,* edited by Professor Bewer. As in the other issues, the text is that of the King James version arranged in modern literary form. It contains the Baruch material of the book of Jeremiah, the book of consolation, the oracles against foreign nations, and the historical appendix.

The notes are even better than in the preceding volume, if that is possible. Of special significance are the introduction and notes on the "book of consolation."

Professor Bewer believes that the new covenant passage has been authenticated and he makes some important observations in his notes dealing with that passage. Here is a valuable addition to our storehouse of literature on the work of perhaps the greatest prophet of Israel except our Lord. It is to be hoped that the author may provide for studies of the other books of the Old Testament not yet dealt with in this series.

J. M. Myers

The Counselor in Counseling. By Seward Hiltner. Nashville: Abingdon-Cokesbury, 1952. 188 pages. $2.50.

The author of this work, now associate professor of Pastoral Theology in the Federated Theological Faculty at the University of Chicago, writes from a broad background of professional and literary activity in the field of pastoral counseling. He is best known for his earlier book, *Pastoral Counseling,* but has written widely on the subject in other books and magazine articles.

The thesis of *The Counselor in Counseling* is that the pastor as counselor must, if he would make his ministry more effective, have more than a knowledge of the techniques of counseling and more than a knowledge of the people he seeks to help. "Fully as important," declares the author, "is the discovery of hidden strength and obstacles in ourselves." It is to the latter task that the author addresses himself in this book.

The book is keenly interesting. For those concerned with the ministry of counseling, case histories always make for heightened reader interest. The work abounds in these (its sub-title is "Case Notes in Pastoral Counseling") as the writer follows a parallel pattern in each of the fourteen chapters: (1) An account of an actual pastor-parishioner interview, (2) the pastor's own evaluation after reflection on the interview, (3) Hiltner's evaluation of the success or failure of the interview, (4) an application of the conclusions to help the reader evaluate and improve himself as a counselor.

The subjects dealt with reflect an understanding of the problems that are, for the most part, quite realistic in the average pastor's counseling experience. The pastor who seriously seeks to examine and improve his own ministry in this area will no doubt find himself challenged by chapter headings such as these: "Knowledge in Counseling," "Flexibility . . . ," "Concentration . . . ," "Timing . . . ," "Hostility . . . ," "Embarrassment . . . ," "Convictions . . . ," "Empathy . . . ," and Perspective. . . ."

The book reflects, both in the interview reports and in the author's analyses, an almost intense loyalty to the so-called "non-directive" (or "eductive," to use Mr. Hiltner's terminology) emphasis in counseling technique. One can wholly sympathize with those who are scrupulously careful in their desire to lead the seeker to arrive at his own judgments and decisions. Admittedly, he is not a true counselor who merely "succeeds" in imposing his own convictions and conclusions upon the one who seeks his guidance. On the other hand, however, one cannot avoid the impression that a pastor may miss opportunities of true pastoral guidance by a too-scrupulous adherence to the non-directive technique. There are, after all, *revealed* truths and spiritual realities which lie on a higher level than what can be "drawn out" of the morally or spiritually bewildered parishioner. The person who comes seeking pastoral aid from an evangelical Christian pastor has a right to expect something "from above." And the pastor who has, by the grace of God, a proper humility, warmth of human understanding, and sanctified common sense should be able to meet this need in somewhat fuller measure, it would seem, than is reflected in some of the interview reports. Let it be made clear that this observation is offered in full awareness of the fact that many counselors have erred grievously in the pastoral proneness to a "Jehovah complex," and we feel such a

criticism need not necessarily indicate a lack of deep gratitude for the many and valuable new insights psychoanalysis and depth psychology have given to the whole field of pastoral care. But in thinking on the subject we can't get away from the "case history" of Jesus and Nicodemus with its many pointed lessons on both the content and the technique of pastoral counseling.

At any rate, this bit of soliloquizing by the reviewer, be it right or wrong, will indicate that Professor Hiltner's book stimulates the reader to some thoughtful self-analysis. And, according to his own statement, this is his chief objective. So, we conclude, it is a good book. It deserves a place on the shelves of any conscientious pastor who seeks to "deepen his understanding and increase his skill in helping people to help themselves."

C. C. Madsen

Church Work in the City. By Frederick A. Shippey. Nashville: Abingdon-Cokesbury Press, 1952. 255 pages. $4.50.

The author of this volume is director of Research and Surveys, Department of City Work, Methodist Board of Missions and Church Extension, and has been visiting lecturer of urban church work at Drew University since 1950. He proposes to answer questions of how to extend the effectiveness of the local church, how to discover the unchurched, how to make religious work in down-town areas effective, how to minister to apartment dwellers, how to determine and carry out the work of the neighborhood church, how to establish new congregations, and how to cooperate in city-wide Protestant activity—in eight chapters of rather wordy and repetitious material, which in numerous places states the utterly obvious and often generalized material that is common knowledge to any experienced pastor.

He states in the introduction that the book is written for the city pastor, the denominational executive, the executive in a council of churches, and the seminary student who needs a practical handbook. It is this reviewer's opinion that the first three groups of individuals mentioned already have the information which he presents or would not be occupying the positions which he names. The work may have value to a seminary student who wants a handbook to introduce him to what will later be his practical experience and intelligent observations of obvious solutions to pertinent problems.

Some statements made with axiomatic implications would be seriously questioned by many of us. For example, "The importance of religious success down-town is evident when it is realized that no denomination can be effective without a strong church located among the secular institutions which clearly dominate the urban environment." It is seriously debatable whether this statement is even true.

R. D. Lechleitner

Förnyelse. By Manfred Björkquist. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1952. 16 pages. Kr. 1:00.

This is the opening sermon at the Nordic ecumenical conference held in Nyborg in August, 1952. Its subtitle is "Nordic Christianity in a Time of Decision." It is a gem of spiritual fervor, a call for a revival in the grand evangelical tradition. One must read it and feel it to get the full impact of it. One can understand why Manfred Björkquist was for many years the inspiration for the youth of Sweden. He understands the emptiness and the hunger of men. This is by no means preaching in a vacuum. He attacks the problem of indifference and secularism and assigns tasks for the church, its ministry, and its laymen that are both practical and spiritual. Laymen must lead in the renewal. The emptiness which is so generally acknowledged is given profound analysis and simple cures. It is a humble and dynamic presentation that the bishop of Stockholm gives to

representatives of the five northern countries, many of them laymen, and one can only be grateful that there are voices like this in responsible positions in the Swedish Church.

EDGAR M. CARLSON

Your Other Vocation. By Elton Trueblood. New York: Harper & Brothers, 1952. 125 pages. $1.50.

In his Perkins Lectures, delivered at Wichita Falls, Texas, Elton Trueblood has given us another incisive analysis of one phase of the problems confronting the church today, together with a clear vision of how this can be met and solved.

Christianity can never be an effective influence in this or any age unless there is real dedication to it and a practice of its tenets. Trueblood sees a rising tide of interest in lay religion, but the challenge to us is to make it as redemptive as it is capable of becoming. Christianity has lost out in many of the provinces of contemporary life, such as labor, education, etc. These provinces can be regained only by a radical change. No conventional religion will do it. There must be a "passionate faith to which we can give ourselves." Lay religion, a realization of the whole doctrine of the universal priesthood of believers, is necessary if such a faith is to be realized.

This practice of faith by the layman is not limited to the generally accepted sphere of religious life, but includes one's daily work and family life. Each of these is to be regarded as a Christian calling and provides an opportunity to witness.

MARTIN E. CARLSON

Going God's Way. By Reuben K. Youngdahl. Rock Island: Augustana Book Concern, 1952. 366 pages. $2.50.

The title of the book comes from the author's salutation each morning as he broadcasts devotions from Mount Olivet Lutheran Church in Minneapolis. His morning greeting is: "Up and away, for this is God's day! Are you going God's Way?" These 365 devotions were broadcast, and they keep their direct and informal character even on the printed page. They are addressed to the whole family. There is a Bible verse to be memorized. This is followed by a meditation which is usually built upon or around an apt illustration.

The meditation is followed by suggestions for table talk. Helping the family to talk religion without tension is a worthy aim. No doubt these suggestions will help to make the conversation around the table more worthwhile than remarks about the weather or reflections upon the sordid news of the day.

The purpose of the book is to encourage the building of home altars. The Bible verses are mostly from the New Testament, though the Psalms furnish many quotations. The illustrations breathe a freshness of thought into them that increase their attractiveness and value. Drawn from every-day life, the illustrations are the kind of happenings and observations that occur in the lives and experiences of the man and woman in the work-a-day world. They help to bring the truth of God's Way down to the level of the faith and practice of the average Christian. But they also challenge the reader by their very simplicity and clarity to reach for the higher levels of life.

The home which has children will be especially interested in and helped by this devotional book. It will tend to keep the interest of the members of the family all through the year.

HARVEY D. HOOVER

The Art of Praying and Speaking in Public. By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1952. Paper, 25 cents.

The author has published a number of books on prophecy and the Second Advent. He also reveals his interest in revivalism. In this little book he offers a digest of homiletics for laymen. Sugges-

tions are given for sermon construction, for correct use of the voice, and for overcoming stage fright.

AMOS JOHN TRAVER

Pictures of the Way. By Harold Floreen. Rock Island: Augustana Book Concern, 1952. 167 pages. $2.00.

The author was formerly on the staff of the National Lutheran Council directing the department On the Christian Approach to the Jews. In this book he has attempted an interpretation of the varied meanings of the Way. As the word "Pictures" in his title suggests, he has depended upon extensive illustrations to attain his purpose. Some chapters are almost completely devoted to expositions, many taken from the Old Testament. For instance, his chapter on repentance is illustrated by extensive references to the life of Judah, son of Jacob. Another chapter on "The Call to Service" depends on the life of Moses. There is no apparent attempt to place the chapters in any progression. Each is complete in itself. This book shows skillful use of the Bible for illustrative purposes and will offer many suggestions for sermons and addresses. It will also be good reading for young Christians.

AMOS JOHN TRAVER

Tillkomme Ditt Rike. By Natanael Beskow. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1952. 114 pages. Kr. 7:00.

Most of these sermons by one of the better known preachers of the Church of Sweden have been preached on the festival days of the church year. Six are morning meditations delivered for a radio audience. One was delivered at a student conference.

The volume is significant as a sample, a fairly typical sample, of contemporary preaching in another country. Since it is not uncommon to compare the church life of Sweden with our own, frequently unfavorably, it is interesting and profitable to compare this sample of the preaching of the Swedish clergy with our own. It is my impression that it compares very favorably. It is Biblical preaching of a high order. It does not avoid preaching about current problems and allowing the implications of the Gospel to be addressed to them. The uncertainty, the confusion, the fear of the times are evident. The psychological rationalizations of sin and the substitutes for forgiveness are recognized at least as adequately as one would find in most American Lutheran preaching. There is a down-to-earth handling of the meaning of the earthly calling. Men are called on to serve God but are reminded that we can serve God only by serving people.

The last sermon is really an essay dealing with "Democracy and the Worth of Man." It is an incisive and thorough analysis of the problems and tensions which are inherent in both the theory and operation of democratic forms. This essay deserves translation.

EDGAR M. CARLSON

The Call to Youth. Compiled by Kenneth Priebe. Minneapolis: Augsburg Publishing House, 1952. 131 pages. $2.00.

Thirteen brief articles contributed by as many youth leaders in six Lutheran Churches of the National Lutheran Council have been compiled to form the chapters of this little book. Addressed to young people of high school age, it assumes for the most part that they are active in the Lutheran Church.

The content of the chapters varies from inspirational sermonic material — "The Guest in Your Heart," "Dirty Hands"— to discussions of the choice of a college, the challenge of politics, and the world church. There seems to be no observable pattern or scheme by which the chapters are arranged. Some of the chapters might be useful for Luther League topics; the usefulness of others would be limited to young people with a conservative church background.

Like most such compilations, this one is uneven in quality and is interesting chiefly in revealing the wide differences in approach which Lutheran youth leaders are making to the American teen-ager.

EDMUND A. STEIMLE

Through Christ Our Lord. By Georgia Harkness. Nashville: Abingdon-Cokesbury Press, 1951. 147 pages. $1.25.

This manual of devotion furnishes a daily lesson for a five months' study of the important words of Jesus. Each page gives a brief explanation of the Scripture indicated to be read. This is followed by soul-searching questions for self-examination. The personal prayer covers the second half of the page. It is definitely a book for use in personal devotions.

This devotional study of the sayings of our Lord calls for the exercise of all mental faculties. The questions for self-examination are pertinent, penetrating, heart-searching, and discerning of the inner thoughts. To use them honestly is to be one's own merciless accuser. They call for honesty and humility of the finest quality.

The language of the prayers is fresh, choice, and expressive. To pray them calls for staunch faith in a forgiving God. These prayers are the words of a thinker, not merely of a pray-er. Fosdick has truly said: "The spirit of prayer is much more prevalent than the gift of praying. Many people, even in their private devotions, are troubled in trying to make their aspirations articulate." Perhaps the best use of this devotional book is to teach us to pray afresh, to be reverently frank in our prayer life, and to pray with our intellect as well as with our emotions.

HARVEY D. HOOVER

An Altar Guild Workbook. By G. Martin Ruoss. Second revised edition. Philadelphia, 1951. 125 pages. Obtainable from the author, 117 West Keller Street, Mechanicsburg, Pennsylvania.

This useful work, presented in a second edition of its mimeographed form, is the result of experience in work with an altar guild. The materials presented are explanatory and detailed, and should lead to greater care and perfection in the appointments of worship in our churches.

Some of the features of this handbook which should commend it to those concerned with the fabrics and details of church and altar furnishings are the line drawings in the text, the art photographs which are inserted, and the samples of various kinds of fabrics which are attached to pages of the book. The work contains a select and helpful bibliography. One of the unusual features is a series of work-sheets, which are intended to be filled in by the members of the local guild.

This work can be recommended heartily to altar guilds and to the pastors of our churches.

GEORGE R. SELTZER

Lutheran Dictionary. By Walter Lieder. St. Louis: Concordia Publishing House, 1952. Paper, 47 pages. 50 cents.

Although the brief preface does not suggest for whom it is intended, this booklet will prove useful to students and laymen. Accordingly it may serve the same kind of audience as the more ambitious *Evangelisches Laien—ABC,* edited by Werner Natzschka (227 pages; Hamburg, Furche-Verlag, 1952). There appears to be a real need for a handbook of this kind in English, and the compiler is to be congratulated for setting his hand to the task. He has happily chosen to make his definitions very brief, and the clarity and simplicity of his style are commendable. On the whole, his selection of subjects is good, for it includes most of the terms on which the user of the dictionary will probably want help. Rather less helpful to readers outside the Synodical Conference is the restriction of some terms (like *deacon, district*) to significations peculiar to that body and the introduction of unduly sharp distinctions in other terms (like *Antichrist, pope, evolution*). Somewhat surprising is the defi-

nition for *Fundamentalist,* for by his own definition the compiler would have to apply this label to himself.

Mr. Lieder was confronted with many difficulties in reducing his dictionary to the level of lay readers (for it appears that this is what he was aiming at), but he has usually done this admirably. In a venture of this kind actual use will probably suggest some changes in the 700 subjects treated. With this in view the following suggestions are offered to the compiler in case a new edition is called for. (1) A few errors should be corrected: The Evangelical Synod of North America was not the same as the Evangelical Church. The Unitarian and Universalist Churches did not merge. Leprosy is no longer an "incurable disease." Pietism was not limited to the seventeenth century (sic!). (2) Some oversimplified or inadequate definitions should be expanded: *Rule of faith* has another important meaning. *Theology* is not simply to be equated with Biblical theology. The *gift of tongues* did not "prove that Christianity was from above"; moreover, there is no reference to modern forms of glossolalia. The definition of *sect* is untenable in the form given. *Casuistry* has additional connotations, and it would help to indicate the original meaning of the term, as has been done elsewhere.

THEODORE G. TAPPERT

Festschriften.

Attention is called to a number of significant *Festschriften* or collections of studies.

World Lutheranism of Today was published as a tribute to Bishop Anders Nygren on his sixtieth birthday (Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1950; 438 pages, $3.85) and includes the following articles (titles indicating the languages in which they are written): Gustaf Aulén, The Catholicity of Lutheranism; Conrad Bergendoff, The Revelation and the Ministry of Grace; Ragnar Bring, On the Lutheran Concept of the Sacrament; John Cullberg, Der Gott des Wortes; Otto Dibelius, Die Kirche und das heutige Staatsproblem; Arne Fjellbu, Luther as a Resource of Arms in the Fight for Democracy; George Florovsky, An Early Ecumenical Correspondence; Theodor Graebner, Kirche und die Kirchen; Charles Hauter, Quelques Considérations sur la Déité de Dieu et l'Humanité de l'homme dans la Formule de la Justification par la Foi; Walter Künneth, Die Erneuerung der Gemeinde; R. Dale Lechleitner, Evangelism; Hanns Lilje, Wie kann die Botschaft des Evangeliums dem säkularisierten Menschen von heute nahegebracht werden? S. C. Michelfelder, World Lutheranism Today; O. Frederick Nolde, World Lutheranism in International Affairs; Karl Heinrich Rengstorf, Wesen und Bedeutung des geistlichen Amtes nach dem Neuen Testament und in der Lehre des Luthertums; Edmund Schlink, Anselm und Luther; K. E. Skydsgaard, Römischer Katholizismus und evangelisches Luthertum; Helmuth Thielicke, Weltgeschichte und Weltgerichte; Osmo Tiillilä, Das Luthertum und die Mission; Vilmos Vajta, Der Christenstand als königliches Priestertum; Philip S. Watson, The Significance of Luther for Christians of Other Communions; Abdel Ross Wentz, Lutheran Churches and the Modern Ecumenical Movement; Torsten Ysander, Lutheran Cooperation in South Africa.

A special number of the *Svensk Teologisk Kvartalskrift* (Häfte 3-4; Lund: C. W. K. Gleerups Förlag, 1950; 412 pages) was also dedicated to Bishop Nygren and contains twenty articles: Ragnar Bring, Anders Nygren, teologen och kyrkomannen; Carl-Martin Edsman, Offer och mässoffer; Erland Ehnmark, Helighet och rätt; Sigfrid von Engeström, De moraliska föreställningarnas sanning; Gillis Gerleman, Religion och moral i Septuagintas Proverbia-översättning; Folke Holmström, Eros och agape inom sexualmoralem; Gösta Hök, Efter vilken metod bör en teologisk

askadning utforskas? Rudolf Johannesson, Ordet och värdet, Ruben Josefson, Grundproblemet i Reinhold Niebuhrs sociala etik; Sven Kjöllerström, Elevationen och korstecknet i evangelisk svensk tradition; Joh. Lindblom, Deuterojesaja i den nyfunna Jesaja-handskriften fran Palestina; Hjalmar Lindroth, Kyrkan, denna tidsaldern och den tillkommande; Valter Lindström, Kierkegaards tolkning av självförnekelsen sasom kristendomens livsform; Olof Linton, Hebreerbrevet och den historiske Jesus; Knut Lundmark, Till fragan om Messiasidéns och den nytestamentliga eskatologiens ursprung och utveckling; Hugo Odeberg, Den regelbundna bibelläsningen i gudstjänst och hem i Israel pa Jesu tid; Herbert Olsson, Den naturliga gudskunskapens problem enligt den senmedeltida nominalismen; Hilding Pleijel, Ett smaländskt herdabrev fran var reformationstid; Gustaf Törnvall, Den kristne i de tva rikena; Gustaf Wingren, Utläggningens problematik.

Viva Vox Evangelii (München: Claudius-Verlag, 1951; 367 pages, $3.00) was published to honor Bishop Hans Meiser on his seventieth birthday and includes the following studies: Hanns Lilje, Lutherische Kirche und Oekumenizität; Niklot Beste, Theodor Kliefoth als Prediger; Wilhelm Halfmann, Der Staat als Träger der Erziehung? Wilhelm Stählin, Eine griechische Verbalform und ihre Tragweite; Anders Nygren, Christus und die Verderbensmächte; W. J. Kooiman, Luthers Kirchenlieder in Holland; Heinrich Meyer, Lutherische Kirchen im Ringen um ein neues Bekenntnis; Theodore Tappert, Mühlenberg und die lutherische Kirche in Amerika; Osmo Tiililä, Macht und Schuld; Paul Althaus, Goethe und das Evangelium; Peter Brunner, Schrift und Tradition; Martin Doerne, Predigt heute; Werner Elert, Die Kirche im Sinaigebiet zu Beginn der monotheletischen Streitigkeiten; Adolf Köberle, Weltüberlegenheit und Weltverbundenheit im christlichen Leben; Walter Künneth, Schrifttheologie und Spekulation; Walther von Loewenich, Pharaos Verstockung; Hans Preuss, Luthers Lenchen; Karl Heinrich Rengstorf, Die eine Kirche aus Juden und Heiden; Leonhard Rost, Zur Problematik der Jeremiabiographie Baruchs; Edmund Schlink, Das Theologische Problem des Naturrechts; Gerhard Schmidt, Mnestheti; Kurt-Dietrich Schmidt, Bonifatius; Karl Schornbaum, Separatisten in Erlangen; Ernst Sommerlath, Das Amt und die Aemter; Gustav Stählin, Trost und Trostlosigkeit in der Umwelt des Neuen Testaments; Ethelbert Stauffer, Zur sakramentalem Bedeutung des kirchlichen Segens; Wolfgang Trillhaas, Die christliche Freiheitsidee; Friedrich Hübner, Die Prinzipien der römischen Lehre von der Kirche.

Ecclesia semper reformanda is the title given to a special number of *Evangelische Theologie* (München: Christian Kaiser Verlag, 1952; 152 pages) published to honor Professor Ernst Wolf on his fiftieth birthday. It includes the following theological essays: Karl Barth, Das Problem Lessings und das Problem des Petrus; Ernst Bizer, Römisch-katholische Messe und evangelisches Abendmahl; Rudolf Bultmann, Zur Auslegung von Gal. 2, 15-18; Hermann Diem, Kirchenvisitation als Kirchenleitung; Helmut Gollwitzer, Theologisches Gutachten über die "Freigabe der Erwachsenentaufe"; Wilhelm Schneemelcher, Serdika 342; Karl Gerhard Steck, Luthers Autorität; Hellmut Traub, Zur Verkündigung von dem verkündigenden Jesus Christus; Otto Weber, Die Treue Gottes und die Kontinuität der menschlichen Existenz; Bibliographie Ernst Wolf.

The *Evangelisch-Lutherische Kirchenzeitung* published a special number (Berlin: Lutherisches Verlagshaus, 1952; No. 14, 80 pages, DM 1) to mark the meeting of the general assembly of the Lutheran World Federation in Hannover, and this *Festausgabe* contains studies, in German, on various aspects of Lutheranism by thirty-four men in various parts of the world.

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